

VOL. 10, NO. 1

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NEW YEAR

JANUARY, 1919

# MISSIONS



A BAPTIST  
MONTHLY  
MAGAZINE

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## For 1919

To be fit for your day's work and to lend a hand besides. To have strength for your own burden and some for the other man's too. To bear your own sorrows courageously and to share those of your brother man. To know when to lift and when to lean. Where to laugh and where to mourn; how to work and how to play, to ever match and often pray. To have a heart that loves and is beloved; hands that give as well as take, and feet that go on little journeys to the places of the world's great need.

This is our sincere wish for you for every day of the New Year.

I fear the "old Bass will be very angry  
with you, because I took your things. Well  
Miss Judson not-tell the Governor it is at his  
wife who told. If you are now one day  
I will go to the Gov. this evening and see you  
all out together. I should have seen you  
this morning had it not been for Rogers  
wife, who separates the consciousness of her  
husband only and keeps saying, "Dear  
Stron stage.

FACSIMILE OF MRS. JUDSON'S LETTER TO DR. JUDSON, JUST BEFORE SHE RESCUED HIM FROM THE PRISON AT AVA.  
LOOK UP THE INCIDENT IN "ANN OF AVA"

# MISSIONS

VOLUME 10

JANUARY, 1919

NUMBER 1

## Happy New Year!



MISSIONS can well wish its readers Happy New Year! How different the entrance of 1919 from that of 1918! Only four months ago, how dim was the hope that war would be ended before another year came in. But now the boys are coming home! Already the stream has started toward this side the sea. The peace parleys will have begun before the bells ring in New Year dawn. The power of militarism has been broken, and we pray and hope forever broken. The doctrine that might makes right has been disproved and discredited. The blasphemy of God has been rebuked and Everlasting Retribution has already laid its hand heavily upon the nation that dared to claim God on the side of evil and inhumanity. How the words shine out, in the light of present events, "Whatsoever a man soweth, that shall he also reap." Man or nation, it is the same. Germany sowed bolshevism in Russia, and behold how the harvest has come back to her. The Kaiser who deceived the people is a fugitive in a country that does not want him, and has no place on earth in which he can find welcome. The German Empire has been overthrown almost as suddenly as was autocracy in Russia. It is not a happy new year for Germany, nor ought it to be. The spirit of repentance and penitence has not yet appeared, and this must be seen before talk of forgiveness is in order. Justice is the establishment of the throne of God, and happily for Germany, justice and not revenge is all that the victorious nations wish. Without that, the sacrifice of precious lives would have been made in vain.

Happy New Year for the nations that have so long and nobly fought and sacrificed to save the freedom of the world. May it be happy in sorely stricken France, in life-despoiled England, in all colonies of the British Empire, in Italy, Serbia, Rumania, and the newly born republics in what was once Austria-Hungary! Happy surely in our own land. The American soldier reached France just in time, and has won for himself and his country imperishable honor and glory. By his indomitable spirit he inspired the war-weary French and British and broke the morale of the

enemy. By his conduct he has established the highest reputation. France will never forget the American soldier, nor will he be likely to forget France. All that a grateful and adoring people could do for him was done.

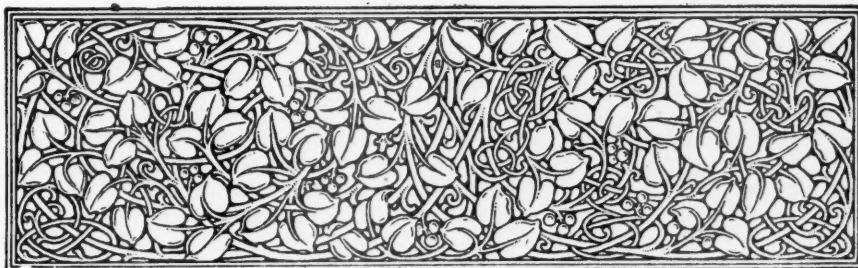
Happy for the home people, who welcome their loved ones returning, and amid tears for those who come not back still rejoice that they gave their lives for the cause that makes this a happy new year to the world! Happy for our churches, which can give themselves to binding up the wounds of war and helping in the reconstruction of a better civilization! Happy for our missionary societies, which can hope to see large numbers of recruits coming, so that the depleted ranks may be filled up and the missionary work go forward with increasing pace! Happy for the missionaries, who have been among the most devoted patriots and made a record in the lands to which they are giving their lives!

It is ours to help make the New Year happy at all the points of our contact with life. All individual Christian help will be needed this very year of 1919. God help us to help all by our example, spirit and service.

#### *TO ONE AND ALL A HAPPY NEW YEAR!*

#### PRAYER FOR THE NEW YEAR

OUR FATHER, as we enter upon the borders of another year, we come to Thee that our consciousness of immortal life may be quickened and renewed. We would not enter upon these untried days with faltering step and fearful heart. May we look into Thy face with the child's confidence and joy, saying, "All things are ours, things present and things to come." Hold us, our Father, enfolded in Thine own eternity, that we may look out with calmness upon the flight of time and the mutability of all earthly things. From this central peace may we discern with clear vision all the values of earth and time. May we be kept from foolish affection for things unworthy of Thy children. May the duties which await us be done with perfect truth of thought and deed. May responsibilities be taken with strong heart and cheerful confidence. If sorrows await us in the coming days, may we step fearlessly into the gloom, knowing it is but the shadow of Thy outstretched hand of love. We would share our joys with Thee and bear with simplicity the prosperities of life. Keep us, we pray Thee, in close and loving oneness with Thyself and with Thy children on all the face of the earth. May no child of Thine ever seem to us common or unclean. May every service even to the least of Thy little ones be touched with the grace and tenderness of Thy beloved Son. Let us not forget that He tasted death for love of men. May we follow Him in every relation and service of our daily life that, like Him, we may hear Thy voice speaking also of us: "This is my beloved son in whom I am well pleased." We ask it in His name who was Son of God and Son of man. AMEN.



## The Foreign Board Meeting at Northfield

*POINTS THAT IMPRESSED THEMSELVES UPON OUR SPECIAL CORRESPONDENT: SECRETARY ROBBINS' ENLIGHTENING REPORT: AID FOR FRANCE AND BELGIUM: THE CHALLENGE*

### I

THE annual meeting of the Board of Managers of the Foreign Mission Society had for its main topic of consideration the detailed and exhaustive report brought back by Foreign Secretary Joseph C. Robbins from our mission fields in Burma, Assam, Bengal-Orissa and South India. A summary of impressions was given the Board at once on his return from his long and strenuous journey of visitation, but it was felt that quiet and time were needed to consider carefully the details and rightly estimate the needs of these important missions. Northfield, beautiful in autumnal dress, furnished the ideal weather and environment, and the days of November 6-8 were full of profit and inspiration.

Officers of the Woman's Board, including Mrs. Montgomery, Mrs. Peabody and Mrs. MacLeish, were present, as were a number of missionaries, Dr. Padelford of the Board of Education, and Colonel and Mrs. E. H. Haskell. The sessions began Wednesday evening and closed on Friday in time to catch the afternoon trains. The object throughout was informational rather than inspirational, but the truth was never more apparent that information is the mother of inspiration. One could not hear the messages brought by the missionaries on Thursday evening and fail to catch something of the spirit of devotion and self-sacrifice that draws men and

women to the foreign work and holds them there in the face of all discomforts and discouragements. These they do not talk about, but you infer and know as they unfold the facts of depleted forces and inadequate resources on the fields white to the harvest.

Wednesday evening cleared the way for the uninterrupted discussion of the Secretary's report on Thursday. The visitors and missionaries were introduced, financial statements and matters of business were taken up, and the special need of immediate relief for the Protestant churches of France and Belgium was presented by Drs. Aitchison and Franklin, who said that of the \$300,000 which it was proposed to raise, the Baptists had been asked to take \$50,000. It was decided to add this amount to the specific budget for the year, with the approval of the Laymen's Committee and the Finance Committee of the Northern Baptist Convention. It was voted also that investigation be made of the situation of our Baptist churches in France and Belgium, so that the Board might be able to plan for future assistance and work. The vital need of missionaries was urged by Secretary Robbins, who instanced one station in India valiantly manned by one woman. Dr. Padelford, who has been asked by the General War Time Commission of the Churches and the Y. M. C. A. War Work Council to head the work for the recruiting and training of men in the army for ministerial and mis-

sionary service, spoke of the plans for securing recruits in the military camps at home and abroad. The response to the call was illustrated by the fact that in one camp, after a simple appeal, 200 men pledged themselves to some form of Christian work at the close of the war, and 50 at another camp. He suggested that a force of missionaries should be sent into the camps for this recruiting, which is absolutely essential to the future of the church and the mission fields.

Dr. Aitchison told of the large increase in the student body at Shanghai Baptist College since the erection of the fine gymnasium given by Colonel Haskell, and in response to call the latter spoke impressively of the challenge to the Baptists to do their share in meeting the unexampled world conditions, to get in on the great movements like the Y. M. C. A. and the Red Cross. It was a wonderful day for an old soldier, he said, linking as he did the campaign that made democracy possible here with the present winning of democracy for the world—the democracy that stands for righteousness and world peace.

Listening to Colonel Haskell and recalling how he had taken time out of his pressing business cares to visit our foreign mission fields, how he had not only made his splendid gift to our College in Shanghai but was constantly giving to all our causes both of his time and means, one could not help thinking what it would mean if there were ten thousand Baptist laymen to join with him in furthering the Kingdom enterprises. Then there would be no question of our going forward to meet the needs so graphically set forth by Secretary Robbins and the missionaries. Then we should take our place at the forefront with the denominations that are now outstripping us in their large plans and achievements. And it is for this that our Laymen's Movement exists. Nor should ten thousand be the limit—rather the beginning of an increasing host enlisted for real service, dedicated to the winning of the Christian conquest—the world for Christ—the only world conquest in which all nations may rightly join.

This is the time of times for vision, revision and provision.

## II

There was no question that Secretary Robbins had prepared a remarkable set of reports. It is doubtful whether any more thorough work of this sort has been done. The reports on the four fields fill forty-six close typewritten pages and contain not less than 19,000 words, enough to make a fair-sized volume. Nineteen pages were devoted to Burma, and when the reading was finished, with the numerous interjections, there was little need of questioning. The points were all covered. The conditions of each station were made perfectly plain, with the convincing evidence of need—need of men, of equipment, of schools, of means with which to enter the open doors. The position we occupy as first in Burma both in point of occupancy and possession; our lead in educational work, with 55 per cent of the Anglo-vernacular school work in our hand; the difficulties of a complex work due to the many different races and peoples; the character of our mission schools and absolute need of better equipment; the place won by Rangoon Baptist College and its new and influential position in the Government University; the problems of our two theological seminaries with their 145 students in the Karen and 40 in the Burman; the Buddhist developments; education for girls; growth of the Indian work; administration and native leadership; and our great Rangoon Mission Press—the whole work in Burma, in short, with wise recommendations as to improvement and progress, was made to pass before the Board. Secretary Robbins is gifted in presentation of a subject, imparting life to the dry facts, and illuminating the subject with his human and often humorous point of view. As he went on, it became clear why he was able to smooth out rough places, win approval and assent, and bring the field workers into closer sympathy with each other as well as close fellowship with himself.

What he did for Burma, he did in like manner for South India, Bengal-Orissa and Assam. We passed with him from the Buddhist Mongolian Burmans to the Hindu Aryan Indians; from Burma with its 12,000,000 to India with its 315,000,000 of people crowded on its sunbaked plains

and desperately poor. We visited the stations, inspected the evangelistic, educational and industrial work, studied the training of leaders, the spirit of the native church, the reformation of criminals at Erukala under Mr. Bawden, the Ongole hospital and other questions—with result that something definite about the fields was known. Then came Bengal-Orissa, the mission field so admirably developed by the Free Baptists—a mission whose problem is open doors, dense population and undermanned fields. One missionary family for more than a million people—that tells a whole story in a sentence. And lastly Assam with its 7,000,000, for 4,500,000 of whom we Baptists are responsible. But it is not the purpose to forestall the information which is to be given Missions' readers in proper fullness month by month. We shall take up the missions one by one, and give sufficient detail to let all readers know the conditions as Secretary Robbins found and reports them, also using such illustrations as may serve to increase interest in the narrative.

It was natural that when the reporting was finished, Dr. Franklin should voice a common opinion by his suggestion that wider use should be made of such a vivid and forceful presentation of missions in India, and that Secretary Robbins be urged to write a book that should serve as a guide to familiarize our people with this wonderful work. This certainly should be done.

### III

This was excellent preparation for the Thursday evening session, at which the seven visiting missionaries told of their fields. Widely differing in personality, they had two traits in common—genuine love for and belief in their work, and that sense of the humorous which so often saves the missionary's situation. The Board had a right to be proud of such a group of workers.

Mr. Davis of Allur (Bengal-Orissa) told of his field of 120,000, 10,000 in Allur alone, with six churches, two self-supporting, 12 schools, and one station school. He also spoke of his wife's class of 80 little tots. This field was jungle when he went there. He paid a splendid tribute to Mr. Bawden's

work in the Industrial Settlement at Kavali, and urged that help be sent him before he broke down under his great burden.

Mr. Collett of Balasore gave account of the four families ministering to four million people, of the 30 schools of the mission and the 2,500,000 people near by who have not a soul to help them. On a three hundred mile trip among these people, many of whom had never seen a white face before, he found those who knew of the coronation of George the Fourth, but none who had ever heard of Christ.

Mr. Frost, also of Balasore, brought word of a fine school for Hindu boys, reaching through its pupils 150 Hindu homes. The Government is building a new industrial school, for which the Baptist Industrial School is furnishing the desks and chairs. Three interesting talks from the heart.

China was represented by four missionaries—a live quartet. Mr. Jones of Ningpo, who spoke first, is a Ningpo enthusiast, disposed to feel that everything good in China somehow originated in that mission, with its 12 churches, 12 missions, the boys' school, the girls' academy, the hospital, and the number of Ningpo workers scattered throughout China.

Mr. Bakeman of Hangchow spoke of the benefits of the intensive policy, the Sunday schools of four and five hundred, and the special need of work for the women.

Mr. Smith of Yachow illustrated his report by maps showing Yachow, the location of the mission, and the new site of the growing school for boys. Mr. Bousfield gave incidents of his medical and evangelistic work that carried conviction as to its power. Though each missionary was there to urge the special claims of his own field, the cordial and brotherly relations of these men made part of the inspiration of the evening. It is a great pity for the cause of missions that churches all over the country cannot have a share in such an occasion. But even if a group of missionaries could be sent out together, much of the intimacy and informality of the small meeting would be lost in the larger gathering. It was a rich treat to be present at this session, when the foreign fields and work were made real.

The false peace rumor caused excite-

## MISSIONS

ment in Northfield, as everywhere else, but the announcement of the premature report in the morning cleared the way for the session as planned. Plans for the future were considered, in the light of all that had been brought before the Board. The program is one in which a careful study of world conditions will play an important part. The meeting left no doubt that the Board is alive to the importance of understanding the times in

which we are living, rightly estimating the task, and seeking to engage our whole people in it to the fullest possible extent. In the devotional services Christian Enlistment Week was not forgotten, and indeed the meeting was held in advance of the usual time in order that there might be no distraction of interest in the campaign that had for its object the strengthening of the churches which form the home base for all our activities.



### HOW SHALL YOU THINK OF THE APPORTIONMENT?

**D**R. LERRIGO is especially good at sententious statement. Here is the way he puts forward the best that can be said for the Apportionment:

The Apportionment is the Long Arm of the Church reaching around the world.

The Apportionment is Systematized Unselfishness.

The Apportionment is the Christian's Proxy Service in the Broader Fields.

But now he has something to say on the other side:

The Apportionment is the Financial Expression of our Determination to make Jesus King — reduced to its Minimum.

The Apportionment prays, "Thy Kingdom come" — but not Too Soon.

The Apportionment is the Minimum Measurement of Loyalty.

Whence he draws some Conclusions:

The Apportionment is a Good Starting Point in Missionary Giving.

We will Raise the Entire Apportionment as the First Step in Loyalty.

We will Go Beyond the Apportionment as an Expression of Grateful Affection.

Think over these Trios carefully and prayerfully, and see if you do not agree with him. Then join in his prayer:

#### A PRAYER ON CONSIDERING THE APPORTIONMENT

God, Forgive us for our Minimum Giving.

God, Disentangle us from our Modicum Giving.

God, Enable us for our Maximum Giving.

Through Jesus Christ our Lord. Amen.

## An Inspiring Russian

BY L. C. BARNES

MICHAEL LODSIN, born in Kurland, Russia, September 12, 1862, in 1887 was Sergeant of Police in Vindaw, and went one day to watch the proceedings of a Baptist church. He watched so intently that his heart was completely won to Christ. The next day, still wearing his police uniform, he began to testify publicly as to what the Lord had done for him. Such testifying was characteristic of him from that day till the day of his death, October 11, 1918. The authorities offered him promotion and strong inducements to remain on the police force, but he felt called upon to sacrifice such preferment in order to give himself to the work of an evangelist. For ten years he was colporter of the British and Foreign Bible Society in Russia, holding meetings far and wide and scattering more than 40,000 Bibles and Testaments.

During this period of his life he had a number of interesting experiences, one of which will serve to show what manner of man he was. At one time he and another colporter were going through a country district in Russia in a horse and buggy with a large box of Bibles and Testaments when they came to two roads. Not knowing which would be the best one to turn into, they decided to let the horse go whichever way it pleased and take it as the Lord's guidance. The horse turned into a road which later took them through a deep forest and after they had gone a good way they saw a farmhouse quite alone in the woods. As they and their horse were tired they decided to ask for shelter. The people seemed unkind and unwilling at first. Then two of them, one man almost a giant in size and strength, stepped aside and held a whispered conversation, and finally said they could remain. Mr. Lodsin and his companion offered to pay for their food but the people of the house showed great unwillingness and only provided very poor food. They made up two beds near the door, but Mr. Lodsin asked them in his usual kind way to come together, as he had a special message to

read to them. He opened the Word of God and read from it and then prayed for these dear people who had given the Lord's messengers shelter and food and asked God's blessing upon them. He then went over his day's sales and counted his money before the people, making a total of forty rubles, and put it back into his pocket and on the chair next to his bed. They slept well all that night and in the morning he called the people again to worship with him and thanked God for his mercy and blessing and for the rest of the night, and he saw tears in the eyes of some. This time the food set before the two friends was much better. Then the two colporters went out to canvass the nearby village, each going in a different direction. The people wondered where they had come from with so many Bibles, and asked where they were stopping. When told on the farm in the woods, the people became alarmed for their safety and said that only a short time before a Jew pedler had disappeared in that house and they were sure he was killed and robbed, and they urged the two colporters to flee for safety. Both men heard these stories on different roads, and when Mr. Lodsin returned to the farmhouse he found his companion pale as death and anxious to get him alone and tell him what he had heard about the place where they were stopping. "Well," said Mr. Lodsin, "what if we are killed? It will just bring us so much sooner to glory. So let us rejoice and trust the Lord."

Again, before retiring, they read God's precious Word to the people, who seemed to have become hungry and came nearer instead of just hanging around the doorways. During the prayer that followed, sobs were heard. After this the best of food was brought to the evangelists. On the morrow they asked for their bill and for the cost of food for the horse and use of stable, but the owners would not charge them one copeck (half penny). Some months later Mr. Lodsin was in that vicinity holding meetings, when the tallest of the men came to see him with a very



REV. MICHAEL LODSIN AND FAMILY

heavy heart. He wanted to unburden himself. Mr. Lodsin would not hear, but told him again of the One who had said, "Come unto me all ye that labor and are heavy laden and I will give you rest." All through his life Mr. Lodsin believed that no one could touch God's children or anything that belonged to them unless the Lord permitted it for their good, and consequently he had no fear.

Coming to this country in 1903, he went to work at once for the American Bible Society on Ellis Island. Having sufficient command of thirteen languages to enable him to greet the new Americans in their mother tongue, he was unusually well equipped for his ministry at the gateway of our nation. During this ten years one half of his time was given to kindred missionary work, for the most part on the lower east side of New York City, in connection with the New York City Baptist Mission Society and the American Baptist Home Mission Society. He was pastor of the Russian church until after Mr. Fetler came to New York. For the last three years and a half Mr. Lodsin has been an evangelist of the Home Mission Society to Russian communities in various parts of the country. He died and was buried at Apple Paxville in Eastern Pennsylvania,

where he had a summer camp in the neighborhood of a Lettish Baptist church. He passed away in the midst of devoted friends who sang hymns in their mother tongue about his open grave and covered it with flowers. He leaves a wife and four children. Miss Evelyn Birth, reared in one of the devoted families of the Second German Baptist church, New York, long under the pastorate of Walter Rauschenbusch, after graduating from the Training School in Chicago and becoming a missionary of our Woman's Society, met Mr. Lodsin on Ellis Island and was married to him in June, 1905.

Everyone who came in contact with Mr. Lodsin quickly discovered that he was an embodiment of faith in Christ and whole-souled devotion to his work. More unmistakable saintliness of character is rarely seen. One who has known him well for many years says: "I think the character of Mr. Lodsin resembled greatly the character of the prophet Daniel, to whom Belshazzar said: 'I have heard that thou canst dissolve doubts.' Mr. Lodsin's faith was so firm and his conduct so ingenuous that one in meeting or talking with him and watching his life could not help being strengthened in his faith and love toward God."

He had a consuming zeal in the Lord's work, a burning passion for souls, and was truly "instant in season, out of season." He did not care what people thought of him; he had a message to deliver and it was for high and low, and deliver it he did to all whom he met, whether it was the man in uniform, the one in the court building or at the bank window, or the store-keeper; and often has it come from the lips of the listener: "I never believed in religion, but what this man says must be true." To the Jews he truly was a Jew, so that they often stopped him in the middle of a message to ask if he really were not a Jew. He would quote Scripture in Hebrew to them that would remind them how far they had turned from God, and they wondered at his knowledge, which was truly God-given. The doctor who attended him for some time in the country last fall, a Roman Catholic, listened for hours to Mr. Lodsin's account of his conversion and experiences in winning souls to Christ. He refused to accept any payment for his services, although he had to come a distance of eight miles and had made eight or ten visits, bringing medicine with him. Others who had come in con-

tact with Mr. Lodsin during his illness had learned to love him as they listened to the story of salvation from his lips. Although deprived by illness of opportunity to engage in active service for his Master for more than a year before his death, he never lost a chance to do personal work and preached Christ so faithfully by life and lips that sinners were converted, backsliders reclaimed, and Christians deepened and strengthened by his influence.

His last letter to the Home Mission Society, written when he was a great sufferer in Los Angeles, California, where the Society had sent him, hoping for his recovery, began with words perfectly natural from his lips, which well describe his whole career:

"I will praise the Lord at all times. His praise shall continually be in my mouth. My soul shall make her boast in the Lord: The humble shall hear thereof and be glad. O magnify the Lord with me and let us exalt His name together. I sought the Lord and he heard me and delivered me from all my fears. O taste and see that the Lord is good. Blessed is the man that trusteth in Him."

## TWO WAYS OF REGARDING HUNGER

"Starvation must serve our purpose. So we set it to work for Germany. By starvation we can accomplish in two or three years in East Poland more than we have in West Poland, which is East Prussia, in the last hundred years. With that in view, we propose to turn this force to our advantage."

General VON KRIES  
of the German Army  
(1915)

"In addition to the supplying of those to whom we are already pledged, we now have the splendid opportunity and obligation of meeting the needs of those millions of people in the hitherto occupied territories who are facing actual starvation. The people of Belgium, Northern France, Serbia, Roumania, Montenegro, Poland, Russia and Armenia rely upon America for immediate aid. . . .

"The American people, in this most critical period of their history, have the opportunity to demonstrate not only their ability to assist in establishing peace on earth, but also their consecration, by self-denial, to the cause of suffering humanity."

HERBERT HOOVER  
(1918)

## A Missionary Tour in a Tiger-Infested Country

*FROM A SKETCH BY REV. E. S. BURKET OF CHANGNING, CHINA*



ON May 11 Mr. Bousfield and I left for our farthermost outstation, Vong Hiong, arriving that night after a chair trip of twenty-two miles. It is a mountainous and beautiful trip, crossing three high passes on the way. The people had heard we were coming, and gave us a noisy welcome with fireworks. Next day, Sunday, was busy with preaching, meeting visitors, talking over plans and sharing a feast. The work there is in great need of the right man as preacher.

Monday we left for Nam Hiong district, an all-day journey through the most beautiful country I have seen in China. Such heavy woods, shady, winding paths, rushing mountain streams of clear water, and far-reaching views. It was through a tiger-infested country, but we ran across none. Arrived in the cool of the evening at Sin Thong Mui, at the house of one of B.'s patients, where we were treated handsomely during our stay. The man of the house professes faith in Christ but has not yet been baptized. He is a scholar, a splendid character of imposing physique. The next day we walked three miles down the valley and visited the head of the strongest and wealthiest clan in that section. His is a sad case. Very much interested in the gospel, while sick he took opium upon the advice of a friend, and became an opium fiend. His eldest son is a graduate of the University at Tokyo, a bright, attractive fellow, but seemingly a confirmed pessimist regarding the future of his own country. He certainly has reason enough, for things are not encouraging just now. The north and south seem farther apart than ever. I tried to convince him that the greater the need the greater the challenge to such educated Chinese as himself. He is friendly to Christianity, though not professing belief. It was significant that of his own accord and without any previous mention of the particular subject by us, he offered to furnish us with a building on the market-

place for use as a church. I hope some day to take him up, as we say, on the proposition. It is a promising field, with a number almost ready for baptism, but for the present money is lacking.

(Such a proposition some rich layman should make it possible to take up at once. If a non-professing Chinese will give a building, surely a Christian American should provide the small amount needed to occupy it and build a church. — Ed.)

The next day, though rainy, we started for home, fairly loaded with presents, most of them parting gifts to Mr. and Mrs. Bousfield. They included a big, lusty goose, several chickens (who kept up a noisy chorus all the way home), cakes, eggs, pork, some fine silver ornaments, etc. We had gone but a few miles when "snack" went one of my chair poles, and down we went, fowl, self and all. It had broken while the chairmen were teetering me up a slight incline. I was glad it did not happen a ways back while crossing a long bridge over a swollen stream. Presently we came to a village where we bought new poles, and while the chairmen were attaching them a crowd collected. Soon I got out my tracts and began to give them a bit of the gospel. Mr. Bousfield was besieged by the sick and opened an impromptu infirmary on the spot. It was a strange sight, and a thrilling one to me.

Other patients came in from all parts, hearing we were there, and we were kept busy enough. The next morning we were off early in a driving rain. We had a series of steep mountains to cross, which meant much walking in torrential rains. At the top of the last rise we had a hot lunch and steaming foot-bath to offset the discomforts of wet shoes and feet. The last leg of the journey was slippery, going through mountain scenery simply indescribable. We could not have made home that night had it not been that the chairmen could not get opium on the road and were in desperate straits to get back

to Changning. We got in after dark in what seemed almost a cloudburst.

The friendliness of all classes toward the work is one of the encouraging features on this field. The assistant magistrate has two of his girls in our school. The leaders seldom come to church, but we often meet them in a social way, exchanging calls quite frequently. I was at the magistrate's day before yesterday, for instance, and yesterday he came to see us

and we had a pleasant hour talking and looking at some stereoscope pictures. The Chinese are fairly delighted with these pictures. He said he would send us some flowers today. Sunday the assistant magistrate sent us two chickens and two ducks. I returned the compliment by making him presents of a selection of good tracts, a hymn book and New Testament. Let us pray that they may bear fruit.



## The Call of the Nation and the Master

BY P. H. J. LERRIGO

*"THIS word, Yet once more signifieth the removal of those things that are shaken as of things that are made, that those things which cannot be shaken may remain. WHEREFORE WE, RECEIVING A KINGDOM WHICH CANNOT BE MOVED, LET US HAVE GRACE, WHEREBY WE MAY SERVE GOD."* — Heb. 12 : 27-28.

The war situation has a positive bearing upon every branch of the work of the church. The nation turns to the church at this time for its aid, by the contribution of its young men, its influence and its organization. The church is entering heartily into every phase of war work: Red Cross, food conservation, Y. M. C. A., and many other branches. New problems are arising, financial, social and spiritual. New opportunities for service are discovered and men and women have a new understanding of the usefulness of the church and its value to the community.

The broader aspects of our denominational work are also seriously affected. Over 40,000 young men who were in college last year are now in the war. The question of leadership promises to become a serious one. Our great missionary enterprises find themselves confronted by opportunities which are enlarging every day while the increased cost of the work automatically reduces their resources.

We are led to the conviction that the

stirring times constitute a ringing challenge to the churches to meet the overwhelming need with a new competency. There is no place for the lukewarm in our present service. The Master has given to us the honor of living and serving in a most significant day and we must prove ourselves worthy of the confidence He reposes in us.

We may well counsel together therefore regarding the new and strange problems which are thrust upon us. We may well ask ourselves the question, What will prayer do for us at this time? What new standard of self-sacrifice and earnest service should we adopt? How may we organize our churches to meet the new demands of local, national and world service? With this in view the work of the year should be mapped out. Assuredly it will be well for our people to discuss thoughtfully such subjects as these:

The grave situation of the day and the relation of the local and world wide work of the church to it.

A new conception of service and self-sacrifice commensurate with the greatness of the hour.

"Advance" the Christian watchword. Practical methods of helping every servant of the Master and every church of Christ to the new adequacy now demanded.

The quickening of the spiritual powers of the church through prayer, communion with God and earnest service.

## Tai Tais and Students in China

### *AN ENLIGHTENING PICTURE OF MISSION LIFE*

THE following interesting account of the way in which the gospel is winning the attention of the literati and officials in China is taken from a private letter, omitting names and location:

I am planning to do less teaching during the coming months in order to do some constructive work among the Tai Tais of the city. A Tai Tai is the wife of an official. The officials are very much interested in the Y. M. C. A., and have asked repeatedly if something could not be done for their wives. They are really the neglected class. A few of us have been calling in their homes, and inviting them to ours, and we have been surprised and delighted with their response. We always invite some Christian Chinese women to come when they do, and at one of the meetings one of the Tai Tais invited one of them to teach her music, and she has been going to her home once or twice a week ever since. She very tactfully introduced the subject of Christianity, and found the Tai Tai's mind a blank regarding the matter. But instead of meeting opposition, she was met with an interest and an eagerness to hear. She next presented her with a Bible, and each time she goes now she finds her reading it. Later she presented the husband with a Bible, and the Tai Tai was very pleased and said that they both wanted to read the Bible at the same time, and it was not convenient to have only one copy. The husband, by the way, is the General for Defence. This Tai Tai is an exceptional one, for she neither plays cards nor gambles, and has plenty of time on her hands. She is most cordial and gracious, and seems to enjoy having us call. She is the key to the situation among her class of ladies.

#### LANTERN SLIDES AND SALVATION

At our last meeting one of the Tai Tais asked a missionary why it was that the American woman was so much more capable than the Chinese woman. The missionary seized the opportunity and told her that the American woman and the

Chinese woman are exactly alike, that the only advantage the former has over the latter lies in the fact that she has the Gospel of Jesus Christ. This meeting was held the Friday before Christmas, and we were anxious to give them the Christmas story in picture. We hunted the city over, and only after dark the night before did we find that one friend had a lantern we could borrow, and another had slides on the life of Christ that we borrowed. It was the first time some of them had ever heard the story, and it was an added pleasure to have them hear it in our home. Only a few days ago I met a young man from the Naval College who was converted by seeing these same pictures. We find it a most effective way to present the Gospel. There is scarcely a week in the year when we could not use it in our home.

#### STUDENTS' QUESTIONS

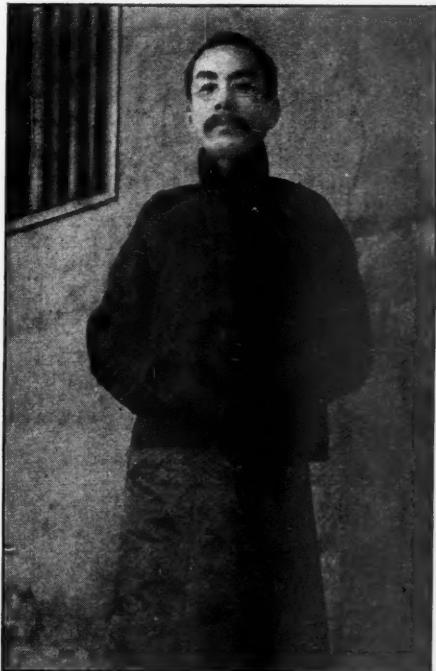
We try to keep our Sabbath evenings for the boys of the Y. M. C. A. My class is studying the Gospel by Mark, but we do not have time during the hour to discuss all the questions that come up, so that Sabbath evening was set apart for the discussion of three questions, viz.: Is it ever right to associate with a bad man? Can one read a book without having it influence one? If Jesus Christ was not the Son of God, could He be a good man? For two hours and a half we discussed the questions, taking the most time for the last. Several of the boys prefaced their remarks with, "I am not a Christian, but I think." As they started home one of the boys said, "I am not a Christian, but I would like to be one." He came back another evening to talk with us, and then said that he wanted to think it all over and come back again. It is hard for us to realize how much these young men have to overcome and contend with in giving up Confucianism, or something worse.

#### ETIQUETTE, AMERICAN AND CHINESE

We have from thirty to fifty men from the Government school nearby coming

here every Sabbath morning at 8.30, into three Bible classes. Last week one of them stayed to dinner, and because he had never eaten in a foreign home before, and had never used a knife and fork, he asked my husband to show him how to use the implements, and to tell him about our table manners. He was very clever and learned quickly, and we enjoyed having him with us. Chinese etiquette is very different from ours, and it is possible to offend them just as much as they offend us, if we are not enlightened about their customs. This man was in a Mission school where he became a Christian, but when his father heard it he took him out and sent him up

ernment Normal School for women. There were 31 graduates, and just one Christian among them. There are 300 women in the school. The exercises took place in the open court, though it was a frightfully cold day. The whole school stood throughout the entire program, which lasted an hour and a half, and so far as we could see they did not move a muscle. Bishop Bashford is the authority for the statement that it is only 31 years ago that the first Government school was opened for women, and 45 years before that Mission schools were opened for women. Now there are over 1,600,000 men in Government schools and only 13,300 women, but there are 41,300 girls in Mission schools.



MAGISTRATE LIN, GREAT-GRANDSON OF COM-  
MISSIONER LIN WHO BURNED THE  
OPIUM AT CANTON

here to a Government school. However, the Dean of this school is a Christian, so he is coming here every Sabbath morning to a Bible class.

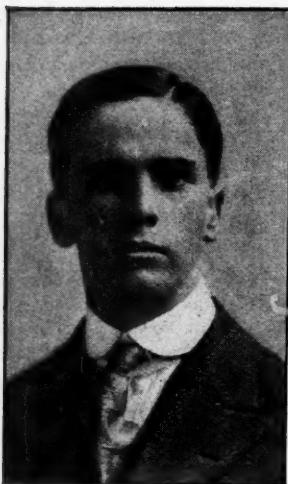
#### EDUCATIONAL CONTRASTS

One day in December we were invited to the commencement exercises of the Gov-

#### KEEPING COMFORTABLE WITHOUT COAL

The Chinese schools and homes are minus stoves and heat, except the heat they get from an open brazier with some charcoal burning on it. One does not get much benefit from such a brazier in an open court. We knew that the exercises would not be short, and that the place would be freezing cold, so we tried to dress accordingly. But of all the Americans there I saw only one who was at all comfortable. She had done a great deal of itinerating in the country, and knew by experience what to do to keep warm. I was so curious to know how she did it that I asked her to tell me, and she did. On her feet she had first a pair of cotton stockings, then silk wadding wrapped around them, then two pairs of woolen stockings, more silk wadding, another pair of cotton stockings, and then a pair of Chinese velvet shoes. She clothes her body accordingly, and while she would not exactly measure up to a fashion sheet, what is more to the point, she was comfortable and could enjoy the exercises, while we wiggle to keep up the circulation. I heard one of the new missionaries say that she hoped after the war is over that some of the people who had learned to knit would make warm sweaters and stockings for the cold missionaries. I know they would not be critical of style or color, but would receive anything with grateful thanks.

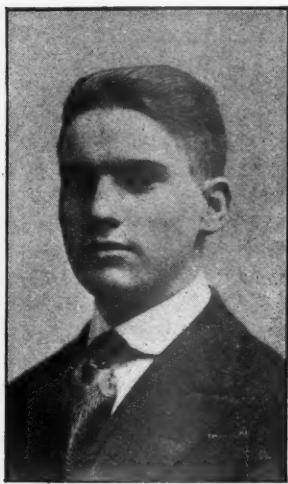
(Sometimes a hint brings remarkable returns.—Ed.)



ALEXANDER LA FLEUR



RALPH LA FLEUR



ALBERT LA FLEUR

## THE NOTABLE CONTRIBUTION TO WAR WINNING MADE BY ONE OF OUR FRENCH-AMERICAN MISSIONARY PASTORS

### A Patriotic French Family

Rev. Isaac LaFleur, pastor of the Beacon Street French Baptist Church of Worcester, Mass., with outstations at Leominster and Fitchburg, has had three sons and a son-in-law actively engaged in the war. We give pictures of the sons. When the war broke out, Mr. LaFleur was pastor of the French Mission in Waterville, Maine. His family, wife and seven children, were together, and all were members of the church and active in its work. The four sons and three daughters were all graduates of High School, Normal School, and one of Colby College. War broke up this home circle. Mr. LaFleur felt it his duty to accept a call to Worcester.

Albert, the youngest son, nineteen years of age, enlisted in June, 1917, as a private with the Bucknell University Ambulance Corps. He had just graduated from the Waterville High School. His parting words to his parents, as he started from home, were: "I love you both, but my country needs me; I must go; I will keep clean and pure; good-bye."

Alexander, aged twenty-one, a sophomore in Colby College, came home one night and said: "I am ashamed of myself. Here am I, a big, strapping fellow,

going to college while my younger brother is at the front. It is not going to be so any longer, I am going to enlist." A few days later he said, "Father, I have enlisted in the Aviation Corps." "Well, Alexander," said the father, "I am sorry to see you go, but do your duty." Enlisting as a private, this son reached the position of top sergeant.

Ralph, the third son, twenty-four, a graduate of Colby College in 1914, enlisted as an army field clerk in 1918, and went to France. He was a law student at George Washington University, Washington. Walter E. Blanchard, the son-in-law, who married Alice, graduate of the Lowell Normal School and a teacher in Waterville, was drafted, and as a corporal entered service.

Surely this French-American missionary and pastor, who has given the four men of his family, taken four Liberty Bonds, passed physical examination for service overseas, and served as a member of the Legal Advisory Board of Worcester, has done his share in winning the war. This is the product, too, of our home mission work among the French people. The story carries its lesson and inspiration. Happy will be the homecoming of the boys.

## From the Diary of an Associational Missionary

*AN INTIMATE VIEW OF THE PERSONAL WORK THAT FALLS  
TO THE LOT OF A TRAVELING EVANGELIST IN RURAL FIELDS*

### *Community No. 1*

Sunday. A small group of parents and children gather in the church building at 10.00 A.M. Sunday school has been held at intervals, so former scholars have gone to other schools, some remain at home, while a few are present this morning. No teachers. Temporary teachers are drafted into service, while the missionary acts as superintendent and teacher of the Bible Class. At the close all present are encouraged to help in making the Sunday school a permanent and successful institution. 11.00 A.M. About thirty gather for worship. At the conclusion of the service the missionary counsels with the people and arranges for future services. Afternoon spent in securing permanent teachers, and a superintendent for the Sunday school. Evening service. At the close a canvass made for workers to secure new scholars for the Bible school.

Monday, 9.00 A.M. The missionary addresses young people at the High School. Calls on business men. Seeks to interest these men in the work of the church. Mr. A. thinks we came too late. Situation lost. Quite pessimistic. Refuses to do anything. Mr. B. has a sick wife, will do his part when she recovers her health. Mr. C. thinks there are enough members left in the church, if only they would all assume responsibility. Evidently a good man, but too critical to work harmoniously with others. Mr. D., optimistic and sweet-spirited, ready to do his part, will superintend Sunday school and lead prayer-meeting. Invites the missionary home for lunch. Afternoon: visit sick man in hospital. Mr. E. lost his wife recently, and he says the lodge members were more kind and sympathetic than the church people, so he has a grievance. Several promise to attend the services and help to revive the church and Sunday school. Make arrangements to advertise services.

### *Community No. 2*

Good church and parsonage buildings.

No pastor for many months. Membership composed largely of working class, struggling hard to make a living. The missionary listens to much gossip, as he goes from house to house. The church is divided. He tries to pour oil on the troubled waters. Prays with the people. There is a good Bible school. The missionary has a meeting with the Sunday school teachers in the evening, and endeavors to assist them in their work. There is a debt of long standing on the church building, interest unpaid, no insurance, other bills unpaid. Sees each member of the Board of Trustees and arranges for a business meeting. The missionary talks with a cobbler who thinks Christianity has failed, or there would have been no war. Questions some of the teachings of Jesus. Brings out his Bible. The missionary offers a word of explanation. Testifies as to what Christ has done for him. The cobbler listens thoughtfully, but will not commit himself. Lunch with a young man, member of the church, liable to be drafted into the army. Positively worried. Has sought help from other pastors and is sorely perplexed as to his duty. Says he believes he will go to hell, if he has to fight. The missionary is sympathetic and seeks to show him what a Christian should do under the circumstances. Prays with him. Sees the young man later, and finds him restful over the matter. Visits a member of the church who had ceased to attend because of friction in the church. She is led to see things from another angle, and promises to attend services. Gives an offering for missions. Meeting with the trustees. Plans made to raise money for interest, insurance, and other bills.

Because of lack of leadership and willingness to assume responsibility, the missionary looks after leaders for the weekly prayer-meeting, and makes arrangements for a communion service. Two deacons have been estranged from each other. He visits them privately and seeks to bring about a reconciliation. The mis-

sionary year is nearly closed, and the church has not contributed to missions. It is useless to appoint a committee to raise the budget, for everybody declines. The missionary canvasses the membership. He hears many complaints about the frequent appeals for money, but sets before each one visited the importance of the work, and the great need of maintaining our missionary enterprises. The contributions are small, but he tries to broaden the vision, and deepen the interest of those he meets. Prayer meeting. Good attendance and interest. Social hour.

#### *Community No. 3*

The missionary takes an early morning train. Stopping at a railway station, he later walks five or six miles out into the country. The community has been visited at times by propagandists of almost every kind of religious belief, creating much confusion and prejudice. Some are anxious to hear the simple gospel story. A week-night preaching service is arranged. About fifty people present. Many expressions of appreciation. Arrange to visit them again.

#### *Community No. 4*

Reach a small village Saturday noon. Call and invite people to attend Sunday morning service. Mr. L., an old-timer,

loves to talk about pioneer days. He is not a Christian. Too many sanctified people in the church. He has a religion of his own. The missionary listens and tries to show him his need for Christ. Mrs. H. has been a Baptist for seventy years, her faith is strong, and the Christian life is all in all to her, while she can seldom attend church and cannot hear the sermon. She contributes to the missionary cause but wants it distinctly understood that she is not trying to buy her way to heaven. On Sunday morning the missionary addresses the Sunday school. Preaching service. Lunch. Walk several miles into the country. Call on a lady who has been an invalid for three years. She is quite cheerful, while a great sufferer. Is very much pleased to have some one talk to her about the Christian faith, and to pray with her. Later call on Mrs. T., an aged woman who has not been able to leave her home for many months. She says, "They say to me, 'you must be lonesome living out here all alone.' I tell them I am never alone, for the Christ is with me by night and by day." There is a B. Y. P. U. at the church, and the missionary attends. A fine lot of young people take part in the service, and when it is concluded there is a preaching service, and a good congregation listens to the gospel message.

#### *Singing the National Anthem*

Those who were present at the War Commission's meeting at Atlantic City will not be likely to forget Dr. Barbour's rendering of the clever "take-off" on the manner in which the "Star-Spangled Banner" is sung, or not sung, by the average audience. Mrs. Montgomery says the parody can be used with excellent effect in home mission meetings, and we give it now that the war is over, in the hope that it may really lead people to commit at least one verse of the anthem (not the parody) to memory.

Oh, say, can you sing, from the start to the end,  
What so proudly you stand for when orchestras play it;  
When the whole congregation, in voices that blend,  
Strike up the grand tune and then torture and slay it?  
How valiant they shout when they're first starting out,  
But the "dawn's early light" finds them floundering about,  
"Tis "The Star-Spangled Banner" they're trying to sing,  
But they don't know the words of the precious, brave thing.

Hark, the "twilight's last gleaming" has some of them stopped,  
But the gallant survivors press forward serenely  
To the "ramparts we watched," when some others are dropped,  
And the loss of the leaders is manifest keenly.  
Then "the rocket's red glare" gives the bravest a scare  
And there's few left to face the "bombs bursting in air";  
"Tis a thin line of heroes that manage to save  
The last of the verse and "the home of the brave."



How expressively the French say things. The Outlooker had the pleasure recently of meeting a member of the French High Commission, who was telling of the interest with which the Commission had followed the efforts of the American Protestants to help their stricken French Protestant brethren. He said, "We in France will never forget what America has done for our country." Once a woman said to him, "Poor little France!" "France," said he proudly, "is neither poor nor little, in spite of all the steel that Germany has thrown in her face. We are proud of the sympathy we have aroused, and we can only say, Thank you."

\* \*

Instancing the need of immediate help for the Protestants in Belgium, Chaplain Brommaert, who started in the ranks and rendered a conspicuous service as chaplain, says that the churches in Belgium are not willing to receive any money from Germany, after what the Germans have done, and we must make up for that. The starving pastors have been planning for schools and the needed publications, and there is need of a united committee which shall include the Protestants of Belgium and France in one strong federation. A similar committee in this country, co-operating closely, could make it possible to enter the open door in countries hitherto largely closed. While of course the Chaplain did not say it, he himself has brought Protestantism to a new place in Belgium by reason of his bravery and indefatigable work among the soldiers. He made a chaplain's service a revelation, and was accorded leadership in the army. He is a most interesting personality, and reveals his power in his quiet, unassuming manner. There has been no such day for Protestantism in France and Belgium since the fateful St. Bartholomew's. The spirit

of the Huguenots, however, has never died out. It is interesting to know that Premier Clemenceau's father was a strong Protestant influence. The Protestants of France, says Dr. Macfarland, must be weighed, not counted. It is not true today to say that France is a Roman Catholic country. A great body of people in France is looking for the light. These people are not to be dismissed as irreligious. They are not reached by either Roman Catholicism or Protestantism, but are open to a pure gospel. A great religious movement has been going on through the work of the Y. M. C. A., the Y. W. C. A., and the Red Cross, which have gone everywhere, down to the last village. The French know that these organizations come to them from Protestant America; they know the sources of supply. The Y. M. C. A., beginning largely through the army, will make a tremendous advance. The religious work will be minimized necessarily, yet the people know perfectly well that the Y. M. C. A. represents the Protestant churches of America.

\* \*

Dr. Macfarland says General Foch asked him to define the relation of the Y. M. C. A. to the churches of America. There was but one reply. The Y. M. C. A., in going into France and doing this work, is in the last analysis the Protestant Church of America. And the Y. W. C. A. was only second in statesmanlike character of work. It did not organize Bible classes, confining its service to the social phases, providing safe places for young women, etc., but the French know perfectly that the organization represents the evangelical forces coming from America. They welcome the coming of moral strength. If American Protestantism enters France constructively and not offensively, Dr. Macfarland believes the Catholics will not

have an altogether hostile attitude. The doors are wide open. We of the evangelical churches of America are asked to enter freely. The time has come to do something for France besides get up in our pulpits and laud Lafayette. Are we ready to rehabilitate the French Protestant churches? M. Jusserand, French Ambassador, took it as obvious that our churches should do this. Are we statesmen enough to do it? That is the question put by the Federal Council leader to the mission boards.

\* \*

The Outlooker wishes he could answer that question. There is no doubt at all

that the Baptists, who have churches in France and in the war-stricken parts of it, ought to raise immediately the \$50,000 called for as their share in the first work of rehabilitation. What will be the wise course of procedure in future will not be possible of determination until investigation has been made, and this will be attended to as soon as practicable by our Foreign Mission Society. The fact not to be forgotten is that the war has opened the way for such sympathetic and close relations between the French and American people that if wisdom is shown in the approach there is no forecasting of the outcome in good both to France and the world.



## How Mission Funds are Handled

**F**ROM the last annual report of our Mission in Japan we make some extracts showing how carefully missionary funds are administered in all our fields, as the methods of accounting are similar.

Every missionary is furnished with blanks covering every detail and item of work for which funds are required. These blanks must be filled out in detail. The Budget is made up in consultation with the Japanese associates. It is then submitted to the members of each station and gone over carefully, after which it is signed by each missionary or some one appointed by the station. These Budgets are then sent in to the Reference Committee, which scrutinizes every item before approving it. The items are then tabulated under classifications such as evangelistic, educational, rents, etc., for the convenience of the Rooms at Boston.

The entire Budget is made up by the Reference Committee and submitted as a

whole to the Mission (i. e., all the missionaries on a given field), generally by correspondence. Any member is free to question any item, but as all items have been gone over by the station, then by the Reference Committee (which consists of six men and three women), it does not happen very often that their judgment is questioned. The Budget is then sent to Boston for approval.

If the income of the Society is such that the Board can grant the entire Budget, the Secretary of the Reference Committee is notified that the amounts requested have been granted. If there is a "cut" in the Budget total at the Home end, the Reference Committee has to go over its work again and make the necessary adjustments, so that the final Budget granted each missionary shall come within the amount allowed by the Board.

The Board usually makes an "Emergency Grant" of yen 5,000 (\$2,500) to cover urgent needs arising during the year not covered in the Budget. This fund is

at the discretion of the Reference Committee.

All churches in Japan receiving grants-in-aid are under the general supervision of a Joint Committee of six missionaries and six Japanese, three pastors and three laymen elected from our three associations—North, East and Central Japan, and delegates on this Committee can only be elected from churches which receive no financial aid from the Mission. The Budgets prepared by the aided churches are considered by this Joint Committee and approved before entering the grant-in-aid in the general Budget. In this revision of the church budgets it is hoped and expected that each year the grant-in-aid will be reduced and the churches encouraged to become independent of all mission aid. We have at present twenty churches receiving aid, the total amount last year being a little more than 10,000 yen (yen about fifty cents). The grants are small to each church, only four receiving over fifty yen per month. These grants are paid direct by the Mission Treasurer to each church treasurer in monthly instalments, so that the individual missionary is entirely relieved from all financial responsibility on his field in connection with the churches. This has been in operation only one year, but seems to be working quite effectively.

The Mission Treasurer is notified by the Treasurer of the Foreign Society in Boston of the total amounts granted by the Board, and credits each missionary with the salary appropriated by the Board in gold and the appropriation for the work in yen. Thus each missionary has an open account with the Mission Treasurer and draws upon him each month for one-twelfth of the total amount for salary, rent and work by

means of an order, and the amount sent is detailed on a triplicate form. At the end of the fiscal year a statement is sent each missionary, and when the account is closed a voucher signed by the missionary is sent to Boston along with the Mission treasury accounts for the year. These accounts are audited by a Christian business man in Kobe before they are sent to Boston. Every missionary makes out a complete statement of all funds paid him, showing how they have been used, and this statement is O. K'd by the Reference Committee before it is forwarded to Boston.

The Treasurer in Boston usually sends each month to the Mission Treasurer \$10,000 to \$15,000 in sight drafts, which are readily accepted by the local banks at current rates of exchange. At the end of each month the Mission Treasurer fills out a blank, prepared by the chartered accountant at Boston. This shows the total amount paid out to the workers under the General Society and to those under the Woman's Society, also every payment made under miscellaneous heads; also all receipts in cash, refunds, rents from mission property, and balances in bank at the end of the month. In this way the Treasurer in Boston can see at a glance the entire financial work of the Mission Treasurer and tell exactly just how the accounts stand from month to month.

As Robert A. Thomson, the Mission Treasurer in Japan, says: "Our Baptist constituency at home will readily gather from this statement that the affairs of the mission treasury are conducted in a strictly businesslike manner which will commend itself to all those who are interested in this most important branch of the work."

Now let us supply the funds.



## A Letter from Dr. Saillens

*A HEART APPEAL FOR A MORE CONSECRATED CHURCH*

*Nimes, France, Nov. 12, 1918*

**M**Y dear Dr. Grose:

I am writing on the day following that of our great Deliverance, which fills us with joy and praise. Of course we expected it, we believed in it, even before our noble American friends came to our rescue. But we did not expect it so soon, not so overwhelming. We see the hand of God in our history through all the ages, and never more than in this most glorious page of it. Alsace and Lorraine coming back to us, after all these years! I may say, in common with all Frenchmen of my age, that we have lived all our lives under the shadow of our great loss, and under the menace of Germanism. Both of these drawbacks were, for a great part, responsible for some of the failings of our people during the past years. We hope and earnestly pray that the new era may be one of moral uplifting, and much depends, as regards to this, on the attitude of the Christian church. What gigantic tasks are before us! How much we need a fresh baptism of the Holy Spirit, both ourselves and you, dear American Christians, in order that we may work together for the reconstruction of the world, and, what is still more, far more important, for the salvation of men!

The return to our country of Alsace will have a wonderful consequence with regard

to religion, as a very large number of our Alsatian fellow-citizens of the old blood are Protestants, mainly Lutherans. This will about double the number of the French Protestants; hitherto, there were only 600,000 of us, including the children. This opens a new scope of work before us.

We are praying to be led with regard to our activities. There are so many things to be done, so many important places to visit! Will you pray that we may be Divinely guided?

We have the most pleasant memories of our visit to the States, and very specially of your kindness to us, and that of Mrs. Grose. How glad we would be to welcome you here!

I am sending you a poster issued by our Government (one of a series) in the interest of our great National Loan. I think it will meet with your approval. The Kaiser forced to flee under the reprobation of the whole civilized world, represented not by guns or swords, but by flags. This is, indeed, a fine picture of the triumph of the Universal Conscience over brutal Force.

My wife and daughter join in sending to Mrs. Grose and yourself our best greetings and thanks. We are well, thank God, and so are all our children.

Believe me, dear Dr. Grose, most cordially yours,

R. SAILLENS.

### SACRIFICIAL GIVING

**W**E begin to operate with vital forces when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not yet begun to live. Christ does not begin His reckoning, we do not come within the range of the heavenly standards, until all superfluities have been peeled and stripped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not his own Son," the one He could not spare, gave Himself with the gift, and in the wealth of the sacrifice our redemption was born.—*Jowett*.



## The God Who Could Not Get Up on the Shelf

By MRS. E. C. CRONK

**N**EESIMA Jo was a boy who lived in Japan. If he had lived in America his name would have been Jo Neesima, but all the boys in Japan have their names just exactly backwards from the way they do in America, and this Japanese boy was called Neesima Jo.

When Sunday morning came around at Neesima Jo's house he did not go to Sunday school. There were two very good reasons why he did not go. One was because there was no Sunday in Japan and the other was because there was no Sunday school. In the days when Neesima Jo was a boy, almost no one in all Japan had heard of Jesus Christ, and no missionaries were having Sunday schools. Sundays were just like all the other days in the week. The stores were all open and the streets were full of busy people.

Neesima Jo did not worship the true God, because he had never heard of Him. The only gods he knew were the many little idols of wood and metal on the god shelf in his father's house, and the big idols in the temples. There was one idol that had a very long head. Neesima Jo had been taught to pray to this honorable god for long life. To another one, with a string of fish in his hand, the little Japanese boy prayed when he wanted to have good luck. The god with the rice bags on his back was the one to whom he prayed for wealth. There were so many gods to whom he must pray that he could scarcely remember all of them.

When Neesima Jo had rice to eat he laid some of it before the little idol gods as a

gift to them. He waited to see them eat the rice and then he said,

"The honorable great gods do not eat the rice."

His father shook his head very wisely and said,

"No, my son. The honorable gods are so great they do not have to eat the rice, but they can take all the strength out of it, even without eating it. That is why they are so great and strong." The little boy wondered and wondered, as he looked at the idol gods. If they were so great and strong he wondered why they could not move around as he did. If one of them tumbled over he could not even get up. Neesima Jo was just a little boy and yet he knew that he could see with his eyes, while the gods could not see anything; he could hear even the slightest noise, yet the people sounded great gongs and called loudly to these gods to make them hear, and even then he did not believe they heard; if he fell down, he could jump up again, but these great gods had to wait for some one to pick them up.

Neesima Jo looked at his body which was so much stronger and more wonderful than the bodies of the gods, and then he looked up at the heavens and at the earth.

"Those gods did not make me," he said "They did not make the heavens and earth, but some God did. Oh I wish I knew the God Who did make the heavens and the earth."

One day, when he was looking at the idols, he thought of a way to prove whether they were really great and strong. He

did not say a word to any one, but he took a little idol in his hand, and went out in the yard. He dug a hole down in the ground. Then he put the idol down in the hole and covered him all up. After that he watched to see what would happen.

"If you can get up out of the ground," said the little Japanese boy, "and get up on the shelf, then I will know that you are great and strong, and I will worship you again, but if you cannot get up, then I will know you cannot even help yourself, and I will never waste any more time asking you to help me."

The next morning when Neesima Jo hurried to see what had happened, the little idol had not moved at all. The next day he looked again, and the next day he looked yet again, but nothing had happened. One day he saw a tiny green shoot coming out of the ground. He thought that perhaps after all the idol was going to grow into a great tree. Carefully he dug down in the ground. He found that on the idol's arm was a grain of rice which had sprouted and grown. He was sure after this that the idol was neither great nor strong and he made up his mind that he would never worship the idol gods again, but that he would search and search, all through the world, until he found the God Who made the heavens and the earth. One day when he was down by the ocean he picked up a little torn piece of paper which had some Chinese words printed on it. It had been dropped overboard from one of the trading vessels that sailed between China and Japan. Neesima Jo could read Chinese so he read eagerly the printing on the paper he had found. The very first words told him just what he had

been trying to find out. Those words were "In the beginning God created the heavens and the earth." The heart of the Japanese boy was filled with joy as he learned that there was really a God Who had created the heavens and the earth. He made up his mind he would go anywhere even to the ends of the earth to learn more of that God.

When he heard that there was a country across the ocean, in which he could find out more about that God, he got in a little boat and made his way to a ship which he heard was about to sail for that country. As soon as the ship was out at sea, some one told the captain that there was a Japanese boy on board who had run away from Japan to find God in America. The ship belonged to Mr. Hardy, a Boston man who knew and loved the God the Japanese boy was trying to find. Mr. Hardy adopted Neesima Jo and, when he turned his Japanese name around, he put in part of his own name and called the boy Joseph Hardy Neesima.

If you ever go to Japan you will find that one of the greatest things in the Sunrise Land is the Doshisha University, the school Joseph Hardy Neesima founded after he went back home to Japan. When he learned about the true God he was eager that all the people of Japan should know Him too, and as long as he lived he did all he could to get his people to quit worshipping the gods who could not get up on the shelf and to teach them of the only true God Who made the heavens and the earth.

This is *A True Story*. To be had in leaflet form at the Literature Bureaus, 2 cents, 15 cents per dozen.





### Consecrate in the Future Tense

SOME verbs are more easily parsed in the future than in the present tense. "To consecrate" is one of these. To give "all that I am and have" is much more difficult than to say, "Of all that thou shalt give me I will surely give the tenth to thee." One is present consecration, the other future. We thrill over the thought of those whom we might lead to Christ if we were missionaries on the foreign field. We forget to speak of Christ to our milkman or grocery boy.

A candidate for appointment as a missionary to Burma presented herself before the Board. Her credentials were satisfactory; her personality was pleasing; her education was adequate. She desired to be an evangelistic missionary. The Board was ready to appoint her without further question, when one of the members said, "Have you ever had the experience of leading any one to Christ?"

This perfectly natural question proved strangely disquieting. The girl flushed, hesitated, and then said honestly, "I don't know that I could say that I have."

"Why should you think it would be easier to do personal work in a strange language in a foreign land?"

"I don't know," answered the girl, "it looks easier."

The rest of this true incident is another story about a life which is translating future tense service into Present Indicative Consecration, and thus getting the very best kind of preparation for service in a more difficult field.

"Tomorrow tasks are easy, and tomorrow's sacrifices are light—as long

as they are tomorrow's," says the *Continent*, and then proceeds to give an illustration in point. A socialist orator, it seems, was urging the crowd to divide and distribute property more justly.

"If I had twenty cows," he shouted, "I would give my neighbor ten; if I had ten, I'd give him five."

"If you had two would you give him one?" came a voice from the crowd.

The orator was quite naturally peevish over such an untoward interruption.

"What's the use of asking foolish questions?" he demanded. "You know perfectly well that I've got two cows!"

It is a delightful occupation for idle hours to dream about the good we would do if only we had the Rockefeller money to dispense. The warm glow of benevolence produced by such reflections makes us feel generous, philanthropic, public spirited. But that ring at our doorbell by the solicitor for the Door of Hope, that collection box passed so insistently every Sunday, those quarterly visitations in behalf of the Missionary Society, produce no such comfortable reactions. In stern or, perhaps, fretful accents we exclaim:

"Will there never be an end to these demands for money? I cannot stir out of my house without having some sort of appeal thrust under my nose. Do they think I'm made of money?"

"To Give" in the present tense certainly lacks that glamour which it presents when conjugated in the Future Optative.

H. B. M.

### Handling Mission Funds

Few people have an idea of how mission funds are handled. On another page we give an interesting account of the way in which our Mission in Japan conducts its financial affairs, in relation with the Foreign Mission Societies. Readers should note the care taken on the field to insure the wisest expenditure of the appropriations made in Boston. Missionary administration is intended to be such as can stand the scrutiny of the most exacting business man. The high cost of living is as serious a matter in Japan as it is here, and imperils our missionary interests. Look for the article entitled "How Mission Funds are Handled."



### Justice is not Revenge

Many persons who are writing that we ought to forgive the Germans and not seek vengeance or revenge, apparently fail to recognize the clear distinction between a demand for justice and a desire for revenge. For-

giveness must be preceded by repentance, something not yet apparent in Germany. Defeat is not penitence. Not to demand justice and such reparation as is possible for the wrongs and inhumanities committed against innocent peoples would be to put a premium on savagery and outrage and spoliation. But to demand justice is not to seek revenge, and it is wholly wrong to confuse the meaning of words and actions in this way. Those who really wish to further amity among all peoples would render their cause service by not mentioning Germany for awhile as a claimant for our friendship. Something else comes first. Let us learn the difference between righteousness and sentimentality parading in the cloak of Christianity. Remember the judgment of Jesus on liars and hypocrites and murderers. No one proposes to treat Germany as she has treated non-combatants and helpless prisoners. But she must be made to feel her ignominy and inhumanity by receiving stern justice, for the future safeguarding of the world.

## NOTE AND COMMENT

¶ Wouldn't it be a great thing if we could follow the example set by the Y. M. C. A., carefully prepare for it, and then raise all our missionary budgets in one week's drive — and that drive the first week in June, so that the societies could have the money at the beginning of the year, and not have to pay out thousands of dollars in interest. Why not? Worth thinking about, anyway.

¶ Think what it would mean to do that. There is a field in China that has a medical missionary but no hospital or proper equipment, and there is no hospital within several hundred miles. Seven thousand dollars would furnish a hospital that would be a standing illustration of Christianity

and establish the Baptists firmly in a whole district. There is no money now to build the hospital but if the interest money were saved the building could go up in a hurry. We must have it in some way before long.

¶ One of the reminders that fighting has ceased is the announcement from the War Industries Board that the restrictions on the use of paper have been withdrawn, except in the case of weekly and daily papers. It is good to know that Missions can have full number of pages, and all the paper indeed that we can afford to buy. But that is the big problem these days. The price of paper is way up and promises not to come down if the papermakers can help it. Probably few of our readers

appreciate the fact that the rise in price after we entered the war has meant a difference in cost to Missions of not less than \$10,000. More than that, we have had to put up with some very poor paper or get none at all. It was especially unfortunate that the paper in our special issue of November was the poorest for halftones that we have ever had. The paper makers said the influenza did it, crippling their help. Well, between the war and the "flu" and the high cost of living it certainly requires patience from all of us. But with true optimism we live in hope of better days now that peace has come. By the way look out for the February issue.

¶ Surely it was a tribute to the work the Y. M. C. A. has done in China, Japan and other foreign nations that contributions should have been made by those countries to the United War Work Campaign for \$170,500,000. Thus China sent \$1,000,000 Mexican, or \$500,000 American money; Cuba over \$230,000; Japan over \$100,000; Mexico \$100,000; Porto Rico nearly \$100,000. Then, every one of the states exceeded its quota, and the total of \$203,179,000 is a remarkable result, in view of the fact that the week of the drive opened with the delirious celebrations of the armistice. Dr. Mott was amply justified in his statement that it was the largest sum ever provided through voluntary offerings in the history of mankind. Exactly. It was for our boys, and that thought swept all others aside.

¶ The Baptist Education Board has lost a valued and efficient servant in the death of Dr. John S. Lyon, who was at work in West Virginia when the end came. He had suffered from the influenza but was recovering when he undertook too soon to return to work, and the result was fatal. Dr. Lyon was a successful pastor, a noble-hearted citizen, a genuine Christian in all his relations, and he had put all his energy and devotion into the work of helping our Baptist schools to put themselves on a firm foundation educationally as well as financially. He will be mourned by a large circle of friends and acquaintances, and his family will receive wide sympathy.

¶ Secretary E. T. Tomlinson, of the Ministers and Missionaries Board, has been afflicted by the death of his mother, at Plainfield, New Jersey, at the age of eighty-four years. She was the widow of Rev. George E. Tomlinson, was born in New Jersey, and spent most of her life there. Her grandchildren from the ninth generation were born in that state. Dr. Tomlinson is rendering a large service to the Baptist ministry in his present position, and may be assured of widespread sympathy.

¶ Death is busy in our ranks of workers. Notice will be given elsewhere of the service of Dr. C. A. Wooddy to the Home Mission Society and the denomination, and the wielding of an influence not limited by geographical or ecclesiastical lines. One of the stalwarts of the faith was this friend and brother, and thousands will miss him, while they are grateful to God for his long and useful life. Few men have identified themselves more helpfully with the development of the Pacific Coast.

¶ In a letter to his father, Rev. W. E. Waterbury, Musician R. E. Waterbury, writing "somewhere in France," gives this polyglot picture:

"Glad to know of your work among the many nationalities. This is surely an era of uniting of nations. In the time we've been over here, we've been in contact with English, French, Algerian, Italian, Chinese, and a day or two ago we saw a lot of Polish soldiers, who are fighting with the French. And all these are fighting the common enemy, either in the trenches or as laborers. Talked with a Chinaman the other night, and he said something like this: 'Me workee avec Engleesh pour dix mois at Canton. Plenty money, beaucoup de pain, good masters.' A combination of three languages in one sentence. His one favorite expression was, 'Allemand pas bon.' Nearly all his comrades had a limited knowledge of English, but all would say, 'Me workee chap.' Most of the Algerians speak French with us, the Italians speak some French, and I met one who had been in Hartford, Conn., working for the city. As we passed a Polish camp on the train, they hollered at us in English, and it surely seemed strange."

## Training Boys and Girls in Congo Land

BY HERVEY F. GILBERT

THE following letter received by your missionary on furlough shows one phase of the results obtained by training boys and girls in Congo Land:

Vanga, Avil 9, 1917.

Tata ai mama, tuzodidi bene kua ngenengene. Nalubisi kuisia kue bete. Tuenene zala mu bene. Tuyamaka Nzama mukusadisi bene. Tenge ai tebe ai Tere benene mpimi batunzo nzo a Nzama ya mpa baleke bazaya mukutonga ai bakete.

KILOMO LEVI.

Vanga, April 9, 1917.

Father and Mother:—

We very much want you to return to us. We are hungry for you. We pray God to help you. Tango (the dog with a native name), Tip, (Tipperary, the monkey) and Ted (the parrot), are all right. They are building a fine new church. The boys and girls both know how to read.

KILOMO LEVI.

Conditions differ a little in various parts of Congo and I write in particular about children who came out of the brush from heathen homes to be trained and converted to Christianity at Vanga, our newest African station. As raw material these children were raw indeed but bright, alert and happy while with us.

Vanga is in a cannibal country. The children born in cannibal homes are very quickly trained in all the ways of heathenism. Yet just as readily as white children can they be trained in the knowledge of Christ and given a chance to become Christians. Isn't it fair to give them the chance?

The earliest home training of the Congo boy is very crude. While still a mere infant he is taught to like *luku*, the native madioc mush, by having his mother push handfuls of it into his mouth. Kicking and screaming only amuse the onlookers and after a while the baby gets to like the food. More easily does he come to relish winged ants, roasted grasshoppers and stewed caterpillars, which in season are prepared by the quart for the evening meal. He comes to have great ability in selecting non-poisonous toadstools for eating and in shooting small game with his own bow and arrow. His mother and sister prepare the

madoie flour and bake it into bread. He becomes a natural boy scout, can glide through the forest as noiselessly as a snake, and as a mere child can endure long tramps which would easily tire out an American athlete. He is taught above all things to avoid falling into the hands of "Bula Matadi," the state official. When the tom-tom begins the boy quickly imitates his parents and puts into play every muscle of his body in the fetish dance. He is carefully instructed in the tribal knowledge of the fetishes, different ones of which will ward off the sleeping sickness, give good luck in hunting rats, or frighten away the government official.

Of course he has no tiresome grammar to study nor compositions to write, and he makes his computations by the simple process of counting his fingers and toes. This gives him a counting board of twenty. His language, however, is not crude, for the missionaries have found that its conjugations, declensions and general formations look quite civilized when reduced to writing. The girl is trained in many of the same things as the boy. But her attention is given more particularly to helping her mother in the garden and taking care of the babies.

Long years of missionary experience have made it clear that too much time cannot be spent in training children in the ways of civilization and Christianity. So out of the easy training of village life the children are persuaded to come to the station and live. How things are changed! Instead of loafing or working at one's own sweet will, the child now has his time controlled by a curious foreign "sun" which ticks out the hours. For two hours every morning he literally earns his salt, for salt actually passes like money in Congo. He has to spend two or three hours each forenoon and afternoon on a hard bench in the schoolhouse and duly listens for a half hour to stories about Nzama (God) and men of Nzama who lived centuries ago in the white man's country.

Outside of school hours, the particular

instruction given to girls is in hand-sewing and embroidery, the use of the hand-sewing machine, the ways of doing neatly the work about the missionaries' homes and in the right ways to keep their own homes and gardens when they shall be married. A prime object is to bring the girl to speak quietly and dress neatly. The boy learns to use tools, to chop, to saw, to build, to respect authority, in short to become a useful citizen under the protecting Belgian government.

I wish I might describe to you a modern school building, with slate blackboards, single desks, board floor, green window shades, etc. But I cannot. It is true that some Congo schools have part of this equipment, but our station has only a schoolhouse with mud walls, thatched grass roof and hard-packed mud floors. The children sit on benches around tables. Most of the classes have a personal teacher, usually an older boy who helps them study and recite. There is a great eagerness for instruction. Many of the children are models in patience and interest.

Children are children in Congo as in America, and when a steamer whistle suddenly blows only the stern and threatening looks of the teacher keeps the children at their benches. When a toad hops out from his hiding-place in the corner, each child turns his head and ceremoniously spits on the floor to ward off the evil spirit. At the bidding of the teacher some boy bravely takes a long stick and by careful poking effects an exit of the toad. Indignant is the feeling when "jigger eggs" are found on the floor beside the feet of some unhappy culprit who had not removed the "jiggers" from his feet before the eggs were laid and scattered.

Reading is easier in the native dialects

than in English, for the missionaries use the English letters but have only one sound represented by a single letter. When the child sees ba in print he knows it can have but one significance. In mental arithmetic the average Congo child is rather dull, but in memory work he excels and can soon surpass the missionary in repeating scriptures which have been translated into the native dialect and taught in school. In the daily chapel service, most of the children give good attention as they hear the story of Daniel in the Lions' Den or the Adventures of Paul. Not only spiritual but practical application is made of the lessons. When the missionary goes on tour, the boys are his helpers and interpreters, and Sunday by Sunday they themselves go in groups to the villages to repeat the Bible stories, for a large proportion of children trained at the mission stations are won to Christ.

Is the training of the children worth while? Fifty of the one hundred boys who were in the school at Vanga when the missionary came home on furlough had made profession of faith in Christ. He recalls how one young man came alone the night before the missionaries left and said, "Choose the best boat you can on which to go home, for we have heard that men are dropping big stones into the sea with which to wreck boats." When the missionary was in deep sorrow those formerly heathen boys gathered in the dusk outside and sang with rich voices in the tunes of America, although with the words of Congo, the songs of comfort for which he yearned. The training of boys and girls in Congo Land is exceedingly worth while and the work is worthy of the best interest and support on the part of Christian boys and girls at home.



Surely, upon a quickened and revived church missions will not have to be urged, for such a church will be missionary from top to bottom, from center to circumference. Let us pray and work therefore for steady spiritual enlistment, as the essential means to all the great ends we have in view for the coming of the Kingdom of God in power in the earth.



# THE HELPING HAND

EDITED BY  
HELEN BARRETT MONTGOMERY

### My Father's World

This is my Father's world.  
O let me ne'er forget  
That though the wrong seems oft so strong,  
God is the ruler yet.

This is my Father's world.  
The battle is not done,  
Jesus who died shall be satisfied,  
And earth and heaven be one.

This is my Father's world.  
Should my heart be ever sad?  
The Lord is King! — let the heavens ring!  
God reigns! — let the earth be glad.

—Malbie D. Babcock.

### A Well-Planned Program

#### A PRIZE CONTEST FOR BRIGHT WITS

The four Boston associations held a successful rally at the old First Church November 21st. The speaking was exceptionally good and the spirit fine. One feature that helped to make the unusual power of the program was its plan, outlined as follows:

#### Morning Session:

Precious Paths  
Welcome  
School Paths  
Broadening Paths  
Paths for Little Feet  
Glorified Paths of Changing

#### Afternoon Session:

Friendly Paths  
Practical Paths  
A Quadrilogue  
Financial Paths  
The Upward Path

Those titles certainly pique curiosity and make you want to attend that meeting. Suppose instead of this fresh organization

of program material we had the conventional phrasing, the translation into the tried and trite would result as follows:

#### Morning Session:

Devotional Service  
Address of Welcome  
Address, Our Schools in the Orient  
Report on World Wide Guild  
Report on Children's Work  
Missionary Address

#### Afternoon Session:

Address by District President  
Discussion on Methods  
Exercise by Four Ladies  
Report of the Treasurer  
Address by National President

What has happened to our outline? The life, the snap, the freshness, the unity have all dropped out. That is all the matter. The same speakers are there, the same objectives, much of the subject matter. But you have no program, only a catalog of events.

The skill with which a program is organized and advertised is no small part in securing strong and well-attended missionary meetings. In order to stimulate careful work on the part of program committees your cooperation is invited in working out schemes upon which the following program materials may be built up; with which (to change the figure) the bare bones of a program may be clothed:

I

#### An Annual Meeting:

Devotional Service  
Reports of Officers  
Address of President  
Reports of Standing Committees  
Addresses of Missionaries

## II

*A Meeting on Medical Missions:*

Devotional Services  
Paper, Medical Needs of Oriental Women  
Address by Missionary  
Our Hospitals in India  
The Hospital as an Evangelizing Force

## III

*A Jubilee Meeting:*

Devotional Service  
Story of Beginnings of W. A. B. F. M.  
Biographical Sketch: Early Missionaries  
Our New Recruits  
Plans for the Future  
The Celebration of 1921

Take these three outlines of subject matter. See what attractive programs you can make out of them. Send the results to Mrs. W. A. Montgomery, 144 Dartmouth St., Rochester, N. Y.

A prize book will be given to each originator of the five programs considered most attractive and useful.

*Conditions:* Each person may submit one, two or three programs based on any or all of the outlines.

Each program must include the elements included in the outline, but may add music wherever it would help.

Each program should take about one and one-half hours for presentation.

The name of the contestant, with her full address, must be sealed in an envelope and fastened to the program.

No programs mailed later than the last day of the month in which MISSIONS prints this plan will be considered.

The committee of award will be Miss Margaret Applegarth, Mrs. C. T. Simonds and Mrs. W. A. Montgomery.

**What Some Women are Doing**

When word was received that an earthquake had caused great havoc in our beautiful Swatow Mission and destroyed and damaged many of the buildings, some of our devoted women began quietly to send in their offerings. They did not wait to say that it was an unpropitious time but just gave out of their love and loyalty. One devoted member of the National Board helped wonderfully, with her prayers and optimism and her gift of letter writing, to bring this need to the attention of some of these almoners. Through the generous

gifts of many individuals \$1,000 has been contributed, almost the entire amount having been given by the women in one association.

**WANTS**

Miss Anna V. Johnson of the Philippines writes:

"By the way, I should be so glad if someone could be found who would send me some Ismen films, No. A. I. A. It is so hard to get films nowadays, and they cost a good bit more than they used to, so one does not feel very much like trying old ones."

Address: Miss Anna V. Johnson, Iloilo, Panay, P. I.

Mrs. Valentine of the Philippines writes:

"We are very short of Sunday school supplies for our English Sunday schools. We need Sunday school papers for children and young people; also quarterlies, picture cards and picture rolls. We do not have enough papers even to supply our Bacolod school."

Address: Mrs. W. O. Valentine, Bacolod, Negros, P. I.

Miss Anna Long, of Nowgong, Assam, needs the following books in her work: The Great Poets and Their Theology, Dr. Strong; Outlines of Systematic Theology, Dr. Strong; Great Books as Life's Teachers, Dr. Hillis; The Temple, A. Edersheim; Jewish Social Life, A. Edersheim.

Mrs. Stedman spends many hours each week with the Japanese women of Morioka. She has a class of women who are interested in cooking. They often meet at her house and prepare a meal in her own kitchen. Many a time she prepares food with her own hands to take to women who are ill or shut in. A fireless cooker would indeed be a boon to this busy missionary, as well as a means of interesting Japanese women in this new method of cooking. She also needs a typewriter to lessen the burden of caring for correspondence, etc.

\* \* \* \*

In all China's population there is one person in school for four hundred out of school; in the United States one out of every four of the population is in school.

**THE THREE SISTERS**

BY CAROLINE M. BISSINGER

In a little village of the Philippines, some years ago, might have been seen a curious inscription written over the entrance of one of the richest haciendas in that region. As one approached the place, the sign that I have quoted above as the subject of this article was seen to be written plainly, so that every passer-by wondered at so strange a sight. One of those little girls mentioned on that sign is now a splendid young woman, and my very dear friend. She is Miss Sofia.

All the day long Sofia and her two sisters, one older and one younger than herself, ran and romped and chased each other about the big farm. Those were happy days for the girls, days in which they knew the joy of untrammeled childhood, and the delight of a mother's love. And had they no father? Yes, oh, yes, but he lived in Iloilo, many miles away. He was not a father who loved his little ones wholly. Indeed, just because of his selfishness and indifference to his family, was that sign put there. Shall I tell you the story?

Henriqueta and Sofia and Josefina had not always lived on the farm. For a while they, too, were with their father in Iloilo. They were very little then, but as they began to grow their mother was much troubled about their future. You see, the father did nothing to support his family. And so the mother thought: "If I should die what will my little girls do?" So she asked permission of her husband to move to the little town of Sara, that she might engage in business and save enough money to buy a home for her little ones. After a time she became quite rich and bought the hacienda which she planned should belong to the children after her death. And that happened very soon. Then began different days for the poor children. There came a new mother to the farm who cared nothing at all about them. Just think of it, neither father nor this new mother had any thought for the young folks. The father, who was a Spaniard and thought only of having enough money for his own selfish purposes, took full possession of this home which had been willed to the children. And because he needed more and more money all the time, he turned the place into a hotel.

And what do you think the new mother did? She made those young girls, so unaccustomed to hard work, do all the work in that hotel. She even made them cook, — and that is very unusual here; you never hear of upper-class girls doing that in this land, for it is so hot, and, besides, there were sometimes as many as thirty guests at a time in the hotel. And while these delicate girls worked in pain and sorrow, their parents were misspending the income. After a time the father had so many debts that he mortgaged the hacienda to get money. Then one day he called the young ladies to him and said, "I have mortgaged this hacienda, and now I need the money to pay off the mortgage; are you willing to sell this place and let me have the money, or do you want to see your father sent to prison?"

Of course the children could not keep the farm and enjoy it while their father was in prison, and at once they said, "Sell it." Then Sofia said to him, "Papa, I ask your permission to leave this place now and to go and live with my aunt, for if we have had such unhappy things come to us while we had plenty, what will happen when we are dependent?" And so the beautiful hacienda with its strange inscription was sold. The children were divided among the relatives and now Sofia is with me.

But why have I written this little story? Can you guess? Because as I look at Sofia daily and see how the sorrows of her life have developed and strengthened her character, I say to myself, "Sweet are the uses of adversity." She worked so hard in the past, but now as our matron in the Academy, she is for that very reason the better equipped to oversee the household. Because she suffered so, she has become the most tender of women. She tells me that her elder sister has married a man who, for the sake and in remembrance of the dear mother who worked so hard for her three daughters, has bought back the hacienda. As Sofia told me this, she added, "God is over all, you see." She told me this story in Spanish, and in that most beautiful of languages it was very touching; the tears were in her eyes and voice — and now I am looking for the meaning of it; for the Father permits these things only for our good.



THE WAY THE CHINESE BOYS HAVE THEIR HAIR CUT

## THROUGH THE EYES OF BURMESE SCHOOL GIRLS

NOT long ago a missionary in Burma on going through a lot of school papers came across some compositions that were written as exercises in English the day after Mrs. Montgomery and her daughter had visited the school, and Mrs. Montgomery had spoken in English while the missionary interpreted in Burmese.

"A woman whose name was Montgomerie came our school few days ago and told us about difference education in America thus. The women and men studying all together, among them more women than men. When she arrived to the northern part of Africa and she went to the capital whose name was Cairo there she lived about a week. At that time she went to church ('chapel exercises') and told about the education in America. When the time was over a man whose race was Mohammedans came up and told her, 'Please tell about this in every country where you arrived.'

"After some days she left that country whose name was Africa and went to India. She arrived there some weeks, and she walked all over the country every evening. One day morning she went to the missionary school and she found there 70 millions people were standing. When the time was over she went to a woving place. She found a man there who wove by hands and

feet. Then she came to Burma. When she arrived to our school she told us about it in English and our principal translate in Burmese so we understood it all."

The 70 millions standing in a mission school seem a little puzzling, but are undoubtedly an echo of the big *mela* or festival seen at Allahabad where often as many as a million pilgrims come to bathe in the sacred rivers. The man who "wove" is the record of an attempt to describe the improved loom invented by Mr. Churchill of Ahmednagar.

In spite of quaint English the composition is nearly and clearly written and has no mistakes in spelling and few in punctuation.

Another account was entitled "STORY OF A GIRL," and reads:

"One day two visitors from America came to our school. They are mother and daughter. Her daughter passed B.A. degree. I think she is twelve years old. She has a bag with her. She sat on a chair."

This young Brahmin boy, Gajuman, was evidently paying more attention to the daughter than to the mother's remarks. So also another writes who records:

"The young lady is the daughter of the woman. She is very pretty, she got permission everywhere she want."

**Lady Harnam Singh**

BY MRS. E. L. PORTER

Some months ago Missions printed a sketch of a notable Indian Christian, Sir Harnam Singh, who gave up a throne to become a Christian. The following sketch is about his wife, as distinguished among the Christian women of India as is her husband among its sons.

When a little girl as the child of a Christian pastor belonging to the American Presbyterian Mission in Jullundar, Punjab, Lady Harnam Singh would not have guessed that one day she would be counted the leading lady in the Indian Christian community. But so it has turned out to be. Pastor Golak Nath and his good wife denied themselves much that they might educate their growing family of girls and boys. The subject of this sketch was educated in the Church Missionary Society's High School for girls in Amritsar, and so much did she profit by the advantages given her that it is quite a joy to receive a letter from her. Her brothers and sisters have all done well in mission or government service. One sister is the wife of Dr. Chatterjea, upon whom the Edinburgh University bestowed the degree of D. D., and one sister, a widow, is an Inspectress of Schools in the Punjab.

When a young Prince of the House of Kapurthala became a Christian and so relinquished any right he had to become a Rajah of Kapurthala, it was necessary to find for him a young wife from the Christian community. From among many Pastor Golak Nath's daughter was chosen, and she became his bride. A few years afterward the English government recognized the worth of young Harnam Singh and a knighthood was conferred upon him, which gave him the title of Sir, and his wife became Lady Harnam Singh.

For more than thirty years they have lived together in their winter home in Jullundar City and in their summer home, "The Manor," Simla, and their own little family of seven sons and one daughter has grown up around them. Not exactly around them either, for most of them have spent from ten to twenty-five years in England attending the public schools and colleges, wealth having made it possible to give them the best education. Two sons,

doctors, went to the front when war was declared and one, Indrajit, gave his life in France for the Empire.

When Lady Harnam Singh was presented to the Queen, her Majesty asked if she had a family, and the response was, "Not one of the modern kind, your Majesty, I have seven sons and one daughter." The Queen was greatly delighted and told her how grieved she was at the smallness of many modern families.

When the King was in India a further honor was conferred upon Sir Harnam Singh and he was given the honorary title of Rajah. Thus again was fulfilled the promise of Christ, "There is no man that hath left house . . . but he shall receive a hundredfold now in this time." Lady Harnam Singh is now both Rani and Lady, but it is with much more affection that all her friends speak of her as "Rani Sahib," that title being more pleasing to Indian ears.

The Rani Sahib shines brightest as wife and mother, for she has wonderfully measured up to her increasing responsibility. It is in the great house where English, Americans and Indians, Rajahs and simple folk, are all entertained by the day or the month, and when at afternoon tea you may meet all the leading men of India of every political and religious belief, that you see her at her best. She excels as a hostess as she serves out tea in her dignified manner to men whose wives are still in purdah and have not yet learned the first principles of sanitation and civilization as we know them.

The test of a country's progress cannot best be determined by looking at its men who are out at all hours and places airing their learning, but in the condition of its home life and of its women folk.

The dear Rani Sahib's activities do not end in the home, but begin there. She is on committees galore and is interested in all kinds of Christian work. In all these she herself would say, "I could do nothing if it were not for Bibi." Bibi Sahib is her charming daughter — her mother's right hand, just as Manorama is the right hand of her mother, Pandittā Ramabai. God be praised for such families. India is richer for them. Would that there were thousands of them instead of tens.

**A Vignette from Swatow**

Yesterday was a very interesting day in our Compound. Twenty-seven followed Christ in baptism. There were women of all ages, from seventy-one down to the school girls, and three young men from our schools. Mrs. Waters and I were talking about the ceremony, and I asked if the numbers joining the church this year kept up to the numbers of last year. "Oh no," she said, "you see last year my husband and I with Mr. McGlashan spent nearly all the time touring in the country, visiting the churches, and many decided for Christ. This year this work cannot be done and the numbers are far fewer." Ah me! the awful need for workers, and seven are soon to go home for furlough, depleting still more the thin ranks here on the field. After thirty-eight years of disappointments in entering open doors, I am longing for Christ himself to come quickly, for the Church does not seem to be able to do this work.—*Lida S. Ashmore.*

(What a story these words tell.)

**A New Leaf**

He came to my desk with a quivering lip.  
The lesson was done.  
"Dear teacher, I want a new leaf," he said,  
"I have spoiled this one."  
In place of the leaf so stained and blotted  
I gave him a new one, all unspotted,  
And into his sad eyes smiled—  
"Do better now, my child."

I went to the throne with a quivering soul.  
The old year was done.  
"Dear Father, hast thou a new leaf for me?  
I have spoiled this one."  
He took the old leaf stained and blotted  
And gave me a new one, all unspotted  
And into my sad heart smiled,  
"Do better now, my child."

—Kathleen Wheeler.

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**WOMEN, ATTENTION!**

**Read important article in  
TIDINGS regarding our  
Recruiting Plans!**

**SUGGESTIVE WAYS OF WORKING**

EDITED BY MARTHA H. MACLEISH

**A New Year Greeting**

A New Year's greeting to all! And what a wonderful New Year it is! We need to stretch our imaginations and our minds to realize what God hath wrought, and what possibilities He has opened for great spiritual advancement. Wonderful things may be done in the years just ahead, and must be done if we achieve those things for which God has prepared the way. It is well for each one of us to consider what is her part.

Our first impulse is to turn to great new things to be done. There will be some such, but down at the foundation are the same old things to be done, homes to be kept, children to be reared, education to be carried on, church life to be maintained,

communities to be made and kept safe, people the world over to be helped. Much of this is woman's work. It is the same work women have always done. We can make it meet the needs of our great day by doing it better, with higher standards before us, with more earnestness of motive, with wider intelligence which shall be the result of faithful study.

First our children. Are we bringing them up truly in the nurture and admonition of the Lord? Are we surrounding them in the home with a truly Christian atmosphere? Is there a family altar in our home where daily the family acknowledge their allegiance to God, where together they learn to know God's word, where the children when away from home know that prayer is being offered for them?

Are we steadily holding our children up to right standards of living? Are we teaching them obedience, first to parents, then to God? How many lives are wrecked for the lack of this lesson!

Have we high enough ambitions for our children's education? We none of us know what conditions they must face in their generation. The only way by which we can fit them to meet efficiently what is before them is to give them the best possible chance to develop their own individual powers. Christian men and women of high moral and spiritual leadership are the great need of our day and of coming days. Let us fit our children for this office. Just as far as possible they must have the higher education which college and technical school can give. We Baptists have not had high enough ideals in this direction.

In the church and the community our opportunity is greater than ever. The church must become more vital, must have far more of leadership. We women must help greatly. Few of us realize woman's power in the formation of public opinion. The standards of living, the general tone of life in our community is our affair. We must meet this responsibility. Frivolity, foolish display, selfish indulgence and extravagance should disappear forever from American life. Women, through united effort, can drive them out if we will. Each community should be made a safe place for the expansion and growth of those most sacred things in the world, childhood and youth.

And the people to be helped? Alas, how many there are! And how our sympathies have been stretched, and our power to help enlarged by these four awful years! The needs will continue. These sufferings which we have almost seen with our eyes in Europe have served to make us realize more fully the never-ending tide of woe in the Orient, caused by superstition, ignorance and attendant poverty, which we can and must relieve. The safety of the whole world depends upon the right meeting of these problems. Our own country and the whole round world must be filled with the Spirit of Christ, and the life of the world must be lived in accordance with His principles. This is our great work

for this and every year. And to do it we need — not so much new methods, as a new purpose inspiring us as we work through the old channels and by methods tried and true.

May this be truly a Happy New Year to all, and partly so because we have been faithful.

#### A Jubilee Poem FOR APRIL, 1921

BY HARRIETTE BRONSON GUNN

*"Go quickly, and tell His disciples." — Matthew 28:7.*

Near the Cross of Jesus standing,  
Mary gazed with streaming eye  
On her Lord for sinners dying,  
Darkness shrouding earth and sky.  
From the tomb of Jesus risen  
Sped she soon with joyous feet;  
The exultant tidings bearing  
Of th' atoning work complete.

*There began our woman's mission,  
There, beside the Crucified,  
Grandly now in later ages  
Work for us has opened wide.  
For a cry from o'er the ocean  
To our listening ears was borne —  
"Christians, hasten ere we perish,  
Bring to us your brighter morn."*

*"Ye, on whom a glorious Gospel  
Shines with beams divinely bright —  
Pity your benighted sisters,  
Wrapped in shades of deepest night."  
Such the call, and lo, we answered,  
Speeding o'er the waters blue,  
Women loyal, brave and earnest,  
Bringing them a message new.*

*Fifty years of patient labor;  
Fifty years of service sweet;  
Now, we bring our sheaves rejoicing,  
Lay them at the Master's feet.  
For the dark horizon brightens,  
Soon the shadows will be gone;  
And a promise of the morning  
Tint the sky with hues of dawn.*

#### Note the Change of Date

A change has been made in the date of the Baptist women's day of prayer for missions. February has always seemed a little too near to the day in January appointed by the Federated Woman's Boards for Foreign Missions, and our Executive Committee, at its meeting in November, changed our own Baptist day from the second week in February to the second

week in March. This provides for our gathering together to pray for the securing of our full budget just where such prayer is most timely and most needed.

A suggested program for the day will appear in February MISSIONS.

#### The Cooperative Era

Jubilee days among missionary women have begun. December 4-6 witnessed the Jubilee of the Woman's Board of the Interior, Congregational. The meetings were held in Oak Park, a large suburb of Chicago. There were greetings from the past, statements concerning the present, outlooks into the future both at home and in every land in which the Society is working.

The outstanding feature was a beautiful pageant, "Daybreak," given in Orchestra Hall, Chicago, with special music written, as was the pageant, for the occasion, and rendered by members of Chicago's Symphony Orchestra. Of course the pageant portrayed the dawning of new life for the women of the Orient.

Greetings were brought from sister Boards, and Mrs. MacLeish presented those from the Baptist Woman's Board. She reminded the audience that it was in war times that women first learned to co-operate in large enterprises, that existing Woman's Missionary Societies as well as Woman's Clubs were one of the fruits of the War of the Rebellion. The most striking effect of the war just past she believes will be a much closer drawing together and fuller cooperation in our missionary and other religious enterprises. It was such cooperation that made the armies of the Allies invincible, and in just the same way will it give increased power to Christ's army.

#### Wanted

In China — *an experienced kindergartner.*

In Japan — *two kindergartners.*

In India — *two trained nurses, two women physicians.*

In China — *a stenographer and bookkeeper.*

Write immediately to Miss Helen K. Hunt, 711 Ford Building, Boston, Mass.

#### Thanks for Articles Received

The Woman's American Baptist Foreign Mission Society wishes to acknowledge the receipt of the following articles, given in response to the list which appeared in April MISSIONS, for the new hospital in Moulmein, Burma: Wheel-chair, from Mrs. Tucker of Wrentham; 6 dozen crib sheets, 10 dozen single sheets, 7 dozen towels, 2 dozen pillow slips, 1 dozen hospital gowns, 3 hot water bottles, from the Farther Lights Circle of Manistique, Michigan; gift of money for a sterilizer, from Mrs. Madelaine Taylor, Westmont, N. J.

#### Atlantic District Conference

The Board and the associational secretaries of the Atlantic District, W. A. B. F. M. S. held a special conference at Norristown, Pa., in Calvary Baptist Church, November 14-15. There were very few members or secretaries absent. The time was devoted to conferences covering all phases of the District work, including Enlistment Week, Home and Foreign administration policies, finance, new extension plans, new literature, study classes, etc. There were no addresses, but under competent leaders each conference informally considered vital topics. Plans were made for more intensive work, for enlargement along many lines and for the celebration of the Jubilee Year in 1921. There was a deep spiritual note in each of the devotional periods, and in the words of one of the secretaries, "the delegates had been brought so close together, that like burning logs in a fireplace each heart was aglow with warmth and light." The Baptist women of Norristown served delicious meals in the social rooms of the church, and entertained the delegates in their homes over night, with a good old fashioned hospitality which created an atmosphere that made possible a most helpful and inspiring conference. It is to be hoped that this is the first of many such conferences, which will bring the Atlantic District into a fullness of accomplishment somewhat commensurate with the opportunities now presenting themselves for missionary work.—*Mrs. R. A. Vose, Secretary.*

## \* THE WORLD WIDE GUILD \*

**Conducted by Alma J. Noble, 200 Bryant St., Buffalo, N. Y.**

### The Price of a New Year

When this message reaches you, we shall have closed forever our 1918 year-book. Some of its pages were neatly written—some were blotted by mistakes and stained with failure. On some of the pages were traces of an erasure—perhaps a wrong was begun, repented of, and a new try was made. Yes, the good and the bad are all recorded, and with joy for the progress made in character, and with sadness for duties left undone and the kindly helpful words we left unsaid, we pick up the 1919 book—bran new!

Girls, new things cost every time, and a New Year if lived aright for Christ will cost—cost in patience, in time and prayer, cost the price of parting with low aims and ambitions, cost, oh, so much in staunch loyalty to the best and highest ideals. As the consciousness dawns of our great world-wide mission, some of the many W. W. G. girls will record a will yielded wholly to the Master. How much of self-denial it will mean, how much of courage for the fulfilment, how much of fearlessness to follow unquestioning, and to be used anywhere as *He* wills. God challenges in this new year our very best. May our 1919 answer be worthy the bigness of His call. As Edwin Markham has expressed it,

"In spite of the stares of the wise and the world's derision,  
Dare follow the star-blazed road, dare follow  
the Vision."

The record of a year *well lived* will bring a joy that far overshadows the high price paid.

Most cordially,

*Helen Crisman—  
Field Secretary.*

### Happy New Year!

"Follow the Christ, the King!  
Live pure, speak true, right wrong,  
Follow the King!"

That is my Happy New Year wish for you World Wide Guild girls.

In this New Year, and in this New Era, the Christ, the King, leads us farther out into a greater adventure than ever before in the world's history. We may have a beautiful part in helping to right the wrongs of the world if we follow the Christ, the King.

Are there any among you girls who will follow Him into any of this list of needy places where wrongs need to be righted? This list was given me by Miss Helen Hunt, Candidate Secretary of our Foreign Board, with the request that I try to find some really worth while girls who would say, "Send me."

*India*—Three doctors and three nurses at once. Six teachers and evangelists.

*Burma*—Six teachers at once. Could place an unlimited number.

*Assam*—One doctor and one nurse at once. Not one now in Assam. Two teachers and evangelists.

*Africa*—One nurse and one teacher. Not a nurse on the field.

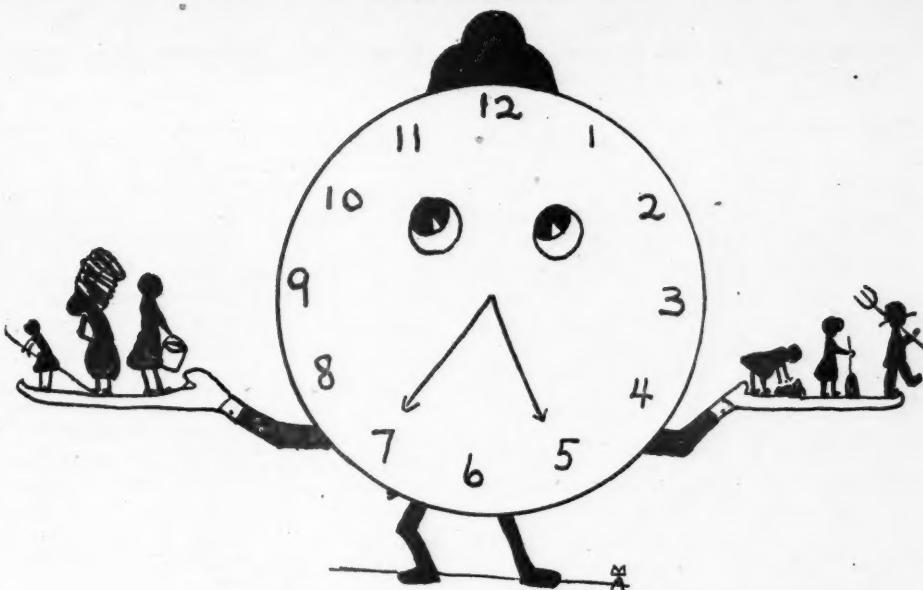
*Japan*—One evangelist every year for the next ten years. One kindergartner, one teacher, one evangelist this year.

*E. China*—Kindergartner and evangelist.

*W. China*—Elementary teacher. Two nurses.

*S. China*—One business woman to be secretary for the Secretary of S. China Conference at Swatow; Need not learn Chinese. Four evangelists.

*Faithfully yours,  
Alma J. Noble.*



## "SISTERS — BY — THE — DAY"

*Six Programs for Girls, based on "The Path of Labor"*

BY MARGARET T. APPLEGARTH

### PROGRAM I

*"Substitutes — by — the — Day!"*

(Based on Chapter I)

*Poster Jingle:* (Use picture of farmerette, woman munition worker, etc.)

"Sisters-by-the-Day"

Have surely come to stay!

Substitute-sisters, too, they say,

Will probably never go away!"

Date \_\_\_\_\_ Place \_\_\_\_\_

#### Program Hints:

Topic 1. "Entrance Days."

(Foreign labor substituted for American labor). Pp. 7-9.

Topic 2. "Draft Days."

(Army life substituted for day labor). Pp. 9-11.

Topic 3. "Substitute Sisters-by-the-Day."

(Women workers substituted for men.) Pp. 11-16.

Topic 4. "Examination Days."

(To learn why Bread-Winning seems to be substituted for Religion.) Pp. 16-23.

(1) The Turmoil of the Day, pp. 16-18.

(2) To Turn Night into Day, pp. 18-20.

(3) Churchless Days — Why? Pp. 20-23.

### PROGRAM II

*"A Nine Days' Wonder"*

(i. e. that as Americans we let little children and women labor as they do. Chap. II.)

*Poster Jingle:* (At the top of the poster paste a calendar showing current month, put red circles around nine consecutive days, beginning with a Saturday. Then draw 9 red lines from each red circle down to foot of

poster where you have pasted pictures of children and women in industry. See magazine ads and text-book.)

"Our Nine Days' Wonder

Is mostly a blunder!

We hope you will care

To arrange to be there —

The place and the date we're printing hereunder."

Date \_\_\_\_\_

Place \_\_\_\_\_

#### Program Hints:

1st Day. "Saturday's Child!" (Have some one recite the verse "Saturday's child must work for a living.")

2d Day. "Scene Downtown any Day," pp. 27-31 and also chap. 6 of "Jack-of-all-Trades."

3d Day. "Work-a-day Kiddies," pp. 31-34, and chapters 3, 4 and 5 of "Jack-of-all-Trades."

4th Day. "At Home: Hours — Forever and a Day!" pp. 35-38 and chap. 2 "Jack-of-all-Trades."

5th Day. "Break o' Day," pp. 38-46 and chapter 6 "Jack-of-all-Trades."

6th Day. "The Endless Day," pp. 46-50.

7th Day. "Pay-as-you-go Days," pp. 50-56.

8th Day. "Sufficient Unto the Day is the Evil Thereof," pp. 56-65.

9th Day. "Bargain Days" (how much for how little, and vice versa), pp. 65-79.

### PROGRAM III

*"By-Gone Days Today!"*

(Chap. III)

*Poster Jingle:* (Have a picture of a log cabin or a spinning wheel at the top of poster.)

"We think you all will like to know  
Of the By-gone Days of Long Ago,

For our sisters today who live in that land  
Haven't learned even yet just how to expand."

Date \_\_\_\_\_ Place \_\_\_\_\_

*Program Hints:*

- Topic 1. "The Road to Yesterday," pp. 83-84.
- Topic 2. "A Day's Journey to the Land-of-Do-Without," pp. 84-86.
- Topic 3. "At the End of a Perfect (?) Day," pp. 86-89. Have a girl in sunbonnet and calico dress tell this as a sample day in the mountains. Chapter III, "Jack-of-all-Trades" also good to weave in.
- Topic 4. "School Days—Dear Old Golden Rule Days," pp. 89-91.
- Topic 5. "Busy all Day—doing what?"  
(1) Pp. 91-92 ("Everybody works but father, he sits around all day." Why?)  
(2) Pp. 93-94.  
(3) Pp. 95-98.
- Topic 6. "The Dawn of a Tomorrow," pp. 99-108.

## PROGRAM IV

*"Black Birthdays"*

(Chap. IV)

*Poster Jingle:* (Put a picture of a colored mammy at the top—advertisement of Aunt Jemima's Pancake Flour is capital, or Cream of Wheat!)

"Honey chile, I'se glad ter say  
Next Friday am my Black Birthday!  
Your birthday presen—ce I hopes you'll bring  
An' hear de piccaninnies sing."

*Program Hints:* (Sing "Old Black Joe," "Kentucky Home," etc.)

- Topic 1. "Every Dog Has His Day," pp. 111-113. (The day of the *farm-laborer* has now dawned, and therefore the value of negro labor is increasing.)
- Topic 2. "Moving Day!" pp. 113-114.
- Topic 3. "Cleaning-Up Day," pp. 114-120. (If we want little nations and helpless groups *abroad* protected, why not begin *at home* with our own negroes?)
- Topic 4. "Rightless Days," pp. 120-127.
- Topic 5. "Wanted: A New Black Birthday," pp. 128-136. (The "presents" should be teachers, preachers, colleges, educated mothers. Have four such presents tied up: a red cardboard schoolhouse, with negro teacher in doorway; white cardboard church with preacher in doorway; gray cardboard college building with negro graduate in cap and gown; brown cardboard log cabin with black mammy in doorway.)

## PROGRAM V

*"Arbor Day Every Day"*

(Chap. IV)

*Poster Jingle:* (A row of prim Noah's Ark trees across top of poster. Print words in italics in red!)

"Wood you believe that every day  
Is observed in wood-land as *Arbor Day?*  
*Leaves* of absence on Friday [d'y'e twig?]  
Will make you all weep tears quite big!"

Come out and root when we unpack our *trunk*;  
And eat it up afterwards—chunk by chunk!"

*Program Hints:* (Have on hand one of those cherry-tree-trunk favors procurable around Washington's Birthday, filled with candies to be eaten after meeting.)

- Topic 1. "See-saw Days," pp. 139-146.
- Topic 2. "The Three-Piece Day," pp. 146-155. (Display a big paper clock face, divided into three parts. Then tell of unnatural life in Cœur d'Alenes, homelessness, shifting population:)  
(1) "They have to go to Bed by Day," pp. 148—  
(2) "A New Parade Every Day," pp. 152—
- Topic 3. "A Day with Old King Coal," pp. 155-158. (His "fiddlers three" are (1) breaker boy, (2) mule boy, (3) gate-tender.)
- Topic 4. "Laid by against a Rainy Day," pp. 158-159. (Have an open umbrella, under which the speaker sits and ties a lump of coal to a point of the umbrella, as one by one she tells stories of Coal-Town. Give also chapter 5, "Jack-of-all Trades.")
- Topic 5. "Decoration Day!" pp. 160-161.

## PROGRAM VI

*"Red Letter Days"*

(Chap. VI)

*Poster Jingle:* (Either have poster cut in shape of artist's palette, with some of the letters blue and brown and green, or else have picture of artist painting the words "Red Letter Days.")

"Red Letter Days are hard to paint;  
Each artist must be an everyday saint!  
Blue Monday, brown studies, and monsters  
green-eyed  
Are now all too often unwisely applied."

*Program Hints:*

- Topic 1. "A Thousand Years are as One Day," pp. 166-168. (If Jesus were spending this very day of the year 1919 in my town, what would He do?)
- Topic 2. "The Bonds of Yesterday and Today," pp. 168-179. (Have a series of large paper kindergarten chains, and as you progress label the successive links: "Serfdom of Middle Ages," "Early Slavery in America," "Farm Tenants," "Industrial Labor," etc.)
- Topic 3. "Present-Day Conditions," pp. 179-185.
- Topic 4. "A Day-Dream for Tomorrow," pp. 175, 185-187. (Have a large red letter H, cut into its three component parts. Show that the two parallel bars are really two letter "l's" one "l" represents myself, the other "l" the working man. Each one looks across, saying: "I'm just as good as you are!" But when they clasp hands through the link of a common love for Jesus Christ, they discover that their red letter forms the beginning of Hope, Home, Health, Happiness and Heaven. Amplify.)

## CHILDREN'S WORLD CRUSADE

### A BIRTHDAY MEETING

Many Herald Bands and Crusader Companies will celebrate their first birthday this month. Why not have a real birthday party that will be worthy the name and the organization?

First of all, have real invitations, and since it is not to be a surprise party, let each member make two or three, thinking of every possible guest to invite. Then ask them to deliver the invitations personally.

"What shall we do?" will be the first question to arise, so you had better think up some good games. "Find Me" and "Fish Pond" are lots of fun, but they require presents. Very well, since this is a birthday party we will have the presents. In case you do not know how to play "Find Me," I will tell you. For convenience we will suppose there are forty children present, and each one receives a number as he comes in, twenty playing "Fish Pond," and the others "Find Me," as follows:

Small gifts hidden in different places are found by the use of jingles, such as,

"Number twenty-three

May find me;

But I hope she won't look

In the Study Book."

Or this one,

"You can't find me, that I know,

But Number Seven may look in the piano."

Or this,

"Thirty-five and thirty-six

May get in a mix,

But they'll find me in a chair,

Marked, 'Please handle with care.'"

For this game, get twenty picture postal cards from our Home Mission Publication

\*Department, and twenty from our Foreign Mission Publication Department in Chicago, on each of which write some fact about the picture and have it read aloud when found. On the envelope enclosing the card write the jingle that will send the next child hunting.

For the "Fish Pond" let them catch some simple curios made out of paper, such as a totem pole, a wigwam, an African call drum, Chinese woman's shoe, Chinese

spirit paper, etc. To these will be attached a few words of explanation. Thus, every child will have a souvenir to take home and a missionary fact, besides furnishing part of your program. Then have a Missionary Exercise. If you are studying Jack of All Trades give the one suggested in the last chapter of the Manual, having different children represent the President of the S. P. C. A., Truant Officer, Missionary, etc.

Or, if you are studying Jack and Janet in the Philippines, dramatize the incident of the Igorots becoming civilized in the Mission School.

For the supper have on the table a map of the world, showing the location of our Home and Foreign Mission stations. Also have a paper cake elaborately decorated with candles. A simple explanation of this imitation cake will suffice. Children are glad to deny themselves a piece of cake that more light may be sent to the dark corners of the world. After this explanation let the children take the candles off the cake and place them in the cities where our missionaries are taking the Light for us. As it is customary to take a gift to the one who is celebrating a birthday, the children's gifts may be taken from their envelopes and scattered over the map.

### "DISCOVERING PRINCESSES"

By this time every Crusader and Herald has received the Christmas story, "Discovering Princesses." It would be a great pity if they simply read it, so I recommend that the Leaders ask the children to tell about any Princesses they have discovered since Christmas. There is an Honor point for knightly deeds done and we will gladly give recognition to our gallant Knights and Ladies. Make the most of this chance.

### INDIVIDUALS VS. GROUPS

Let us keep in mind that our object is the development of Missionary interest and responsibility in each child and, therefore, we must so plan that each child shall have a part to play sometime during the year. A note of appreciation from the Leader for some extra effort made will often strengthen the purpose when inclination urges to give up. Let us not lose sight of the *Individual* in the Company.

MARY L. NOBLE.

# TIDINGS

EDITED BY ALICE T. ANDERSON

## AMERICANIZING THE ITALIAN MOTHER

BY ANTONIO MANGANO

NEVER since we have become a nation has the subject of Americanizing the foreigner been so prominent in the minds of Americans as during the past two years. It has taken the world conflict to awaken Americans to the necessity of fusing the foreigner into our national life. We have at last recognized that if we would see American Christian ideals prevail, we must bring them to the attention of the foreigners in our land, who now number about 12,000,000 with 12,000,000 of their offspring.

But we must not delude ourselves with thinking that our great task can be accomplished by the free distribution of patriotic literature, or by conducting so-called Americanization meetings, however valuable these means may be. Foreigners cannot be Americanized if Americans are exclusive and hold themselves aloof from them. To Americanize is to communicate a spirit which can be done only by personalities who incarnate that spirit. The American spirit, like religion, is caught and not taught. Thus far the Christian church, only, has recognized what the real task is and how to meet it.

As a denomination we have been working for more than thirty years to bring Christian American ideals into the lives of the Italian immigrants, who now number 2,000,000, and the general results have been splendid. But hitherto our major efforts have been directed toward the children and the men. The mother, who holds in her hand the spiritual and moral destiny of the 1,000,000 children, has been largely neglected.

But aside from the benefits she might confer upon her children if she were Americanized, she should be considered as a human personality who is in need of inspiration, of enlightenment, and of human, loving fellowship. Those only who have given of themselves to these hungry souls can know the joy they confer on these

foreign women, and how much these women give in return.

What can our host of noble Baptist women do for the Italian mother? They have already wrought nobly, but more can be done. Lack of space permits the statement of only two suggestions:

I. The beginning made in New York City by Miss Bertha Clark, under the auspices of the Woman's American Baptist Home Mission Society, should serve as a shining example. The home teachers, educated Christian women, with tact, devotion, loving hearts and good common sense, should be multiplied by the score and sent to our various Italian colonies, to bear light and cheer to the lives of these neglected mothers. In California<sup>1</sup> the state has seen the need of such a service, and Los Angeles has already made most successful experiments.

II. Disinterested love and friendliness break down all barriers. It is not too much to ask that Baptist women all over the land shall take it upon themselves to create a bond of friendship with Italian mothers. Let the heart of the American mother be great enough to take into her loving interest, these poor helpless little ones for whom Christ died. Inasmuch! Let us adopt with some additions the standard for individual women set up by the National Americanization Committee:

1. Americanize one Italian mother.
2. Teach English to one Italian mother.
3. Put one Italian mother on your calling list.
4. Open your home to one Italian mother.
5. Speak of Christ to one Italian mother.

<sup>1</sup>The Commission of Immigration and Housing of California, address: Underwood Building, 525 Market Street, San Francisco, California, has some valuable pamphlets on Americanization and the Home Teacher. These may be obtained free of charge.

**ALMIGHTY GOD, Our Heavenly Father:** We rejoice that Thou art our God, that Thy power and Thy goodness controls and embraces all men; that our lives find repose and power in Thy stedfastness and that our inspiration for service rests in Thine unfailing righteousness. We rejoice, too, in the revelation made to us in Christ Jesus, our Lord, of our filial relation to Thee. Our lives are enriched by the knowledge that we are Thy children. Help us by Thy Spirit that we may ever live as becometh those who belong to Thy family. Aid us to show our gratitude for all the blessings we have received by extending the benefits of Thy Kingdom to all peoples. Especially we pray that we may be useful in making our own land strong in the things that make for truth and holiness; that our homes may be altars of prayers; our daily toil service for Thy Kingdom, and our worship fragrant with consecration. May we have true sympathy with all with whom our lives come into contact; may we be made through Thy grace a blessing everywhere. Forgive us our sins; fill us with Thy Spirit. Help us to bring Christ to all hearts as their Saviour and abiding Friend. May this New Year reveal the beauty and joy of His Peace. Amen.

WILLIAM M. LAWRENCE.

#### For Democracy

While our hearts are filled with joy and gratitude, reminders of the price paid for victory overseas come to us. The following excerpts from letters written by Miss Ruth Lester, the only Board member of the Woman's American Baptist Home Mission Society in overseas service, depict present as well as wartime conditions. You will recall that Miss Lester sailed with Base Hospital Unit Number 13, as secretary to the head nurse, Miss Adams:

"Miss A. and I spent this morning in putting in order the graves of the boys from this hospital who have died. The nurses take part of their 'Fund' for this purpose. There is a white wooden headstone on each grave with name, regiment and date of death. We put a little evergreen on either side of the headstone and a colored geranium at the foot of each. Then this afternoon there was a funeral and yesterday there was one. Since we feel somehow there ought to be a woman there, Miss A. and I go. It seems lonely enough for the poor boys anyway."

"The Boche prisoners make my heart beat fast and I have to do a good deal of fast thinking to keep still. But our life isn't all hate and sadness by any means—far from it. In the first place the boys themselves are so cheerful about all their pains that we couldn't be otherwise. One of the officers sitting in a wheelchair with both legs amputated, but with a broad and cheerful smile, told me all about the trip he had taken around the city that day in one of the sea-going hacks. He was especially happy yesterday because he had had a letter

from his congressman saying there was a place waiting for him as soon as he came home.

"Night before last we had a home talent entertainment given by the patients. The first boy who came out said, 'I will recite a poem that was wrote by Kipling,' but he did himself proud and no one cared whether it was 'wrote' or 'written.' Two of the boys, one white and one black, had made themselves some instruments. One was a cigar box with a broom handle and one string; the other, a tin coffee can, a lath and one string. But they made real music and the boys just loved it. The first day after they had practised together the negro took the hand of the white boy and said to him, 'Well, at last I've found my buddy.' The white boy was somewhat surprised but he made good. Every boy over here has his buddy (his pal) and that negro was certainly a happy boy."

"I must tell you of a party one of the head nurses gave her ward. The boys have so little in the way of extras she decided it would be nice to have doughnuts and coffee Saturday afternoon. Nell, the dietician and housekeeper, made enough to give her fifty boys three apiece, and coffee enough so each boy could have as much as he wanted. I wish you could have seen those boys' faces when they saw the doughnuts! One of the boys called out: 'The war must be over if they are serving coffee and doughnuts in the afternoon.' It is such a joy to do a little thing when you know it means so much."

#### Who Shall Enter?

*He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—Ps. 15:2.*



## THE CAMDEN SETTLEMENT HOUSE

BY BLANCHE PARKS

A Christian Center does not grow in a night. Indeed no far-reaching Christian influence comes into being in one great fell swoop of accomplishment. It is only by steady and increasing stages of community awakening and response that the doors are opened which enable one group to minister to another group of people in the name and for the sake of the Lord. Neither can you have a Christian Center simply by placing a building in a community. Christian Centers become such when they actually are the centers of influence.

The Christian Center among the Italians of Camden is worthy of the name, not because we have the best building in the country for the work among the Italians, and we as Baptists are justly proud of that fact, but because through innumerable forms of ministration Italian people look upon the Line Street Mission as a place to which they can come for help and sympathy, for physical recreation, for social good times, for education and for spiritual uplift. When the boys go to the military camps of the country often the last place which they visit is the Settlement House. They want to say good-bye. "It seems," said one of the missionaries, "that they

come to us last because somehow they connect with the Mission a strength which they really want to carry with them."

When a boy wants a job, when a girl wants a dress, when troubles press at home or school, boys and girls and men and women come to the Italian Settlement House for help in the solution. When a mother needs must go to work, when a child should enter school, when school requirements demand vaccination, when Tony gets hurt or sick, when little Donette or Angelina is called away from her earthly home, when bread is all gone and when the coal cannot be obtained, when the house needs repairing and when a puzzling letter comes, they seek the help of the Christian Center. Why do they come? Because they have found or others have found where help and advice are obtainable.

A man comes to America with high hope of a better, richer life. He is hard-working and thrifty and he has a wife and two babies. Soon they have a little home and would be happy but the mother is not well. Daily her cheeks grow hollow, her brown eyes less bright. It is hard to drag around the house and she becomes less and less able to do her work and care for

the babies. It is the deadly white plague but they do not know it. "I always felt so well in Italy." Without really expressing the longing, both want to go back, oh, so badly, to home and friends across the sea. But father makes so much more money here. It is finally decided. He shall send the wife and he will stay here with the children. Arrangements are made for a friend to keep the children during the day. For a time it is all right, but "she—the friend have so many kids—no time," and the children miss the mother. He has heard of the Settlement House in Camden. It is thirty cents carfare and he must lose a day's work, but he comes. "What can I do? You keepa them. I pay." His trust and confidence challenge our earnest consideration and our best endeavor to help. Thus the Christian Center reaches into the individual life and personal need.

Our house, just completed, is adjoined to the chapel, which for some years has been put to various uses from a kinder-

garten to a gymnasium. The new building is a three-story brick with space to breathe and grow in. On the first floor is the assembly hall which can be thrown into the church auditorium, the reception room, office and kindergarten. The second floor has manual training and sewing rooms, domestic science with a kitchen, dining-room and children's playroom, besides cot rooms and bath. The third floor is reserved for the workers of the house, with a large room for committees. At the rear are the gymnasium and the shower-baths.

Through the stages of quiet, through the almost unknown havening and gathering in of the children, and the deeps of subtle opposition, the Camden Italian Settlement House has emerged, a Baptist stronghold for Christian influence. Will you help concentrate intensively in this spot, help by your continued prayer, by your increasing interest and by your generous gifts? Just this is needed from you all—Baptists of the world!

## CHRISTIAN AMERICANIZATION

### PREPARATION

An important step in the progress of the Christian Americanization program was the series of five weekly sessions of two periods each held at the Baptist Mission-

ary Training School in Chicago. One period was devoted to methods of teaching English to foreigners; in the second, the civic problems of the foreigner were presented by specialists in city social service.



SURGICAL DRESSING CLASS IN WILMINGTON, DELAWARE, WHERE THE FOURTEEN  
REGISTERED ALL GRADUATED



ITALIAN BAPTIST MISSION, CLEVELAND, OHIO

Through this course Christian workers were prepared to meet some of the problems which necessarily arise in acquainting New Americans with our language, laws, customs and ideals. Such a plan of preparation for volunteers is worthy of adoption by other cities.

#### DEFINITION

After pointing out the fact that except for a quarter million North American Indians all are immigrants or the offspring of immigrants striving to better our conditions in some way, elevating the best from all countries into a common possession, Dr. P. P. Claxton, Commissioner of Education, defines Americanization as follows:

"To enter into this common heritage of the best of all, to be inspired with these ideals, to learn to understand the institutions which guarantee our freedom and rights and enable us to work together for the common good, to resolve to forget all purely selfish means for the work of the highest welfare of our country and of the world is to become Americanized. To give to the foreign-born population in the United States and all others the fullest and freest opportunity for this is what we in the Bureau of Education mean by Americanization."

Add to this the personal knowledge of Christ as Saviour and "Christian Americanization" is defined.

#### THE STRAIGHT-LINE CLUB

Miss Nellie Marr sent the following "story" as written by one of the members of the Straight-line Club, Buffalo, N. Y.:

Once upon a time, about three years ago, me and a boy named Andrew were playing by my house when just across the street a woman called us. We went up to her, guessing what she wanted. Then she said, "Do you two boys want to help me make a club for the Italian boys?" We didn't know what to do to help her. Then she said, "You two boys help me by getting the boys you know." We started off to do the favor. We got the boys. There were about ten at first, then as weeks passed by more boys from other places started to come to Sunday school down here in the Cedar Street Baptist Church.

As months passed by the club was getting greater. Then we had Sunday school on Sunday afternoon, boys' manual training on Monday evenings and on Thursday evenings Miss Marr had pictures. Every year we have picnics that everybody enjoys.

We have teachers that are called Mr. Schmidt, Mr. Siple, Mr. Grommeyer and Mr. Krickey and we had a teacher that done the next things for us and he was the longest teacher we have, Mr. Spiller, but we haven't him any more. Us boys pray for him and the other boys over there. Mr. Siple is another teacher who wants

to go over there with Mr. Spiller. He tried to enlist two times, once he went in America's place to enlist. They said his lungs were too weak. He wanted to go so badly that he went to try in Canada. They said the same thing. Another one is Mr. Grommeyer. He got his paper to go; maybe he has to go too. So if the three of them go we pray for them, and have a three-star flag for our Straight-line Club.

#### FIRST IMPRESSIONS

Miss Hazel Ilsley, missionary at Judson Memorial Church in New York City, writes of her first impressions:

"I had thought I knew something about cities but I had not seen New York with its miles and miles of streets made up of four, five and six-story brick houses built so close together that one can hardly tell where one house stops and another begins. The children, literally thousands of them, dirty, ragged, crooked-legged, bright-eyed, swarm the streets and parks, needing some one to love them and to teach them how to become men and women whom our nation wants for its citizens and whom Jesus wants to have for the citizens of His Kingdom."

#### EAGER LISTENERS

Miss Mildred Garstang, city missionary in Los Angeles, California, wrote:

"I was accosted by four young boys ranging in age from fourteen to eighteen as I was walking along the street. They began by saying, 'Are you the church lady?' They asked, 'When was Jesus ever on this earth?' and similar questions which gave me a chance to give them the whole story from the birth of Christ to the Resurrection, and I never had a more attentive audience. The gospel is as new to them as to the heathen in darkest Africa, and still they live in our United States."

#### THE ONLY CENTER

Miss Belle Chisakofsky writes:

"Although I hardly know how to report them, two very busy and very happy months were spent in Wayne, Pennsylvania. Tucked away in this beautiful suburb of Philadelphia, with its lovely homes, is a large Italian colony. A real study in contrasts presents itself. As one walks along, a number of sheds are seen, which look as though they might be big enough for chicken coops. On close inspection, however, you find that each harbors a whole family, and sometimes a

few boarders for good measure. The redeeming features are the beautiful trees and great stretches of open country. Right in the midst of this colony our mission, beautiful in appearance and well-equipped, supplies in many ways the lack in their homes. It is the only public place anywhere near for the Italians. It is also used by the colored people as their Red Cross headquarters."

#### PATRIOTISM AND SUPERSTITION

From Philadelphia, Pennsylvania, Miss Ethel Downsborough writes:

"Last Wednesday we had 109 children in our industrial school, although we have never been able to even set 100 as a goal before. Of course we sang patriotic songs and our children with so many brothers in the service appreciated what they were singing. Four mothers who were walking past came across the yard to the chapel door in order to hear better. One family we have tried and tried to interest in some way but have been absolutely unsuccessful until the kindergarten became the entering wedge; now the two children would not think of staying away.

"Although there are thousands of Italians in our section, there is no other Protestant work among them. The small percentage of those who attend any church is almost unbelievable. Very often superstition seems to have taken the place of religion. One of the Italian girls in our neighborhood who had been reproved by her mother was told to put a pound of flour into a quart of milk, allow it to remain outdoors all night and to wash her face in it in the morning. Her mother said that this would wash away her sin."

#### LONELINESS

Miss Mathilda Brown wrote about calling in a section in Boston where there is a mixed population of Italians, Poles, Russians, Irish and Swedish families. "My mother is awful lonesome," said a little Italian girl not more than six. With her little four-year-old sister and a brother younger the missionary crossed the street to their home, where she found the mother and the young daughter each holding a tiny baby in her arms. They told her how glad they were that some one had called on them after being in this country four years.

#### RECIPROCITY

Miss Margaret M. Taylor, kindergartner at Dietz Memorial in Brooklyn,

the interest taken by the children in bringing pennies for the relief of the Belgian children. One child said: "Oh, Miss Taylor, I am so glad to help some one else the way you help me here at Jackson Street."

#### CONCETTA

Miss Ethel Rand, missionary among the Italians of Haverhill and Lawrence, Massachusetts, writes as follows:

"To get beneath the surface and at the heart of an Italian girl of seventeen you should meet Concetta. She once lived in sunny Sicily, from which she brought fat, rosy cheeks; but now she works in a mill and it is only because she tells you, that you know she once had roses in her cheeks. All the sunshine of all Italy could not give her the happiness that fills her heart and spills out through her eyes. She certainly loves Jesus Christ with all her heart and soul and mind and strength. After a while she succeeded in bringing her chum to the mission. At the request of Concetta, I gave Rosie a New Testament.

"'Oh, Miss Rand,' says Concetta, 'I had some talk with —' and she names three or four persons to whom she had told of 'the most wonderful thing in the world.' I tell her that she will soon be setting up a church of her own because she is so thoroughly convinced herself that she convinces all to whom she talks."

#### LITERATURE

"Christian Americanization," — "Woman's Share and Suggestive Plans," are the two new folders sent out free by the Woman's American Baptist Home Mission Society. A careful study of the possibilities of volunteer work, as presented in these publications, must needs result in intelligent action.



#### PRAYER CALENDAR FOR FEBRUARY

"The good unasked, O Father grant,  
The ill, though asked, deny."

Feb. 1.—Miss Anna Knop, missionary among the Germans, 2424 W. 34th Place, Chicago, Illinois; Fannie M. Reid, teacher among the Negroes, Baptist Academy, Dermott, Arkansas.

Feb. 5.—Miss Lydia Huber, missionary among the Spanish-speaking people, box 32, Rio Piedras, Humacao, Porto Rico; Sabina A. Erickson, missionary among the Scandinavians, 1053 Bixel Place, Los Angeles, California.

Feb. 6.—Miss Effa D. Guest, teacher among the Negroes, Spelman Seminary, Atlanta, Georgia.

Feb. 9.—Miss Nora Swenson, missionary among the Indians, Saddle Mountain, Oklahoma; Miss Louise B. Carter, teacher among the Spanish-speaking people, Santa Ana, Central America; Miss Bessie Eberdt, missionary among the Spanish-speaking people, 463 Santa Cruz Street, San Pedro, California.

Nov. 10.—Roberta M. Milner, teacher among the Negroes, Jeruel Baptist Institute, Athens, Georgia.

Nov. 11.—Mrs. Lillie Brown, teacher among the Negroes, American Institute, Americus, Georgia.

Nov. 12.—Mrs. Mattie Coleman, teacher among the Negroes, Coleman Academy, Gibsland, Georgia.

Nov. 16.—Miss Ada L. Shepherd, general missionary, 1039 W. 7th South Street, Salt Lake City, Utah.

Nov. 17.—Miss Blanche Parks, missionary among the Italians, 250 Line Street, Camden, New Jersey.

Nov. 18.—Miss Enid P. Johnson, teacher among the Chinese, 458 Castro Street, Oakland, California; Miss Bertha A. Kennedy, teacher among the Negroes, Americus Institute, Americus, Georgia.

Feb. 20.—Miss Reba Wilson, missionary among the Indians, Auberry, California.

Feb. 21.—Miss Lora Vedra, missionary among the Bohemians, 2701 S. St. Louis Avenue, Chicago, Illinois; Miss Clara J. Flint, general missionary, 386 Gas and Electric Building, Denver, Colorado.

Feb. 23.—Miss Beulah Hume, teacher among the Spanish-speaking people, Baracoa, Orient, Cuba.

Feb. 24.—Miss Ruth Rundell, missionary among the Italians, 597 Branch Avenue, Providence, Rhode Island; Miss Dora DeMoulin, teacher among the Spanish-speaking people, box 57, Managua, Nicaragua, Central America.

Feb. 25.—Miss Abigail Johnson, missionary among the Indians, Polacca, Arizona; Miss Helen Crissman, field secretary for the World-Wide Guild, 2969 Vernon Avenue, Chicago, Illinois.

Feb. 28.—Miss Alma Noble, executive secretary for the World Wide Guild, 200 Bryant Street, Buffalo, New York; Miss Mabel H. Parsons, teacher among the Negroes, Spelman Seminary, Atlanta, Georgia.

#### New Literature

The following material, procurable from Literature Department, 2969 Vernon Avenue, Chicago, will be very valuable in working out the programs on p. 41.

##### GENERAL

*The Path of Labor* (Study Book), a symposium, price (prepaid), cloth, 57 cts., paper, 40 cts. *Jack-of-all-Trades* (Junior Study Book), 29 cts. Text-Book Supplement for *The Path of Labor*, 5 cts. Home Missions and the Social Question, 18 cts. *The Gospel for a Working World* (prepaid), cloth, 60 cts., paper 40 cts. Programs on *The Path of Labor* (by Mrs. F. S. Osgood), free. *Christ in America* (prepaid), 10 cts. Christian Americanization (Woman's Share), free. Christian Americanization (Suggestive Plans), free. *Jack O'Lantern* (for the children), 15 cts. Together (Devotional), 15 cts.

##### FOR CHAPTER II, *Path of Labor*

Aiken Institute, free; *Street Workers*, The Child in the Cotton Mill, *Child Work in the Home*, Children in Agriculture, *Child Labor in Your State*, High Cost of Child Labor, 5 cts. each.

*What Shall We Do for the Children in Time of War*, 3 cts. *The Antoinette Bed*, *The Madonna of the Curb*, 2 cts. each. *A Healing Force*, 1 ct.

##### FOR CHAPTER III

*Cindy's Chance*, 2 cts. *First and Last*, 1 ct. *Mothering on Perilous*, \$1.50.

##### FOR CHAPTER IV

*A Glimpse of the Work in Our Negro Schools*, 2 cts. *A Golden Jubilee* (at Mather Industrial School), 3 cts. *Now and Then* at Hartshorn, 2 cts. *Those Barrels*, free. *Thanksgiving Ann* (Dramatized), 5 cts. *Negro Migration*, *What Does It Mean?*, 5 cts.

##### CHAPTER V

*I Am the Immigrant*, per dozen copies, 5 cts. *The Carneyville Kindergarten*, 2 cts.

##### FOR CHAPTER VI

*The Teaching of English as a Missionary Method*, 3 cts. *A Pageant of Darkness and Light*, 2 cts. *Sisterhood and Mercy*, a Pageant on *The Path of Labor*, 3 cts.

\*\*\*\*\*  
\* RECRUITING CORNER \*  
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Here's a word — just for you —  
To follow November's "Something new."

Happy New Year, Key Women, Captains, Recruiting Officers! The best of all to you! Enlistment Week is over. Here's hoping that your church, and yours, and yours, entered enthusiastically into the plan and reaped a goodly harvest of War Roll Cards.

Did *your* District work any special plan this autumn to follow up Enlistment Week and counteract the setback which the frightful influenza plague unavoidably imposed upon us? Some districts worked out a plan of simultaneous meetings to be held the same day all over the District. In one, the plan was to send around speakers to stir up the women; in another, a letter and printed program were prepared and sent to every society, via state and association secretaries and directors. I wish you would write me *your* plan. Perhaps through our "Recruiting Corner" we can establish an Exchange of Ideas to help each other. Bright ideas are always at a premium. Let me pass yours on.

I hope you all read the announcement of prizes in the November MISSIONS.

Captain, why should not your society be the prize winner? Just because yours is small, or far away from a large city, is no reason that you should think it impossible. The proportionate clause makes every society all over our country eligible. Will you not work to win?

And you, busy Association Secretary and Director, would it not thrill you with pride if *your* Association out of all the hundreds in our territory should be the happy winner of the flags which mean so much to us all in these wonderful days?

You, too, State Recruiting Officer, occupied with many things, would you not be happy to have the silver cup, with your state's name engraved upon it, awarded to you?

Last, but not least, dear District President and District Secretary, we know that if your District be the winner of the banner, you and your officers will rejoice.

Still comes to us Paul's ringing challenge to the Corinthian workers of long ago: "Know ye not, that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

And better than the triumph that will be yours, Captain, Secretary, Director, District Officer, will be the glad knowledge of the new recruits that have been enlisted under the triumphant banner of our great Leader, because you tried to do all you could to promote our stupendous task. Remember the missionary opportunity of the world is well nigh breath-taking in its magnitude and scope in these days when the life of the whole world is being reconstructed, and the hand of Him who fashions the ways of men is directing the destinies of the nations. God forbid that any of us should fail to share in the glorious opportunities of Today. Yours in Service,

HARRIET NEWELL JONES,  
*National Promotion Secretary.*

**In Memoriam<sup>1</sup>**

In the death of Lucius Aitsan God has taken from us one of our most faithful workers. It seems impossible to think of Saddle Mountain without Lucius, he has been such a vital part of the work there ever since it was started. His faithfulness, his zeal in soul winning, his consistent Christian life, have been an inspiration to all who knew him.

Our Society has lost an unusually loyal helper. Lucius' loyalty was a beautiful tribute to those who had made it possible for his people to hear about Christ. Our missionaries have lost a strong supporter and a helpful counsellor. The church has lost a pastor who was a real friend, sympathizing with them, rejoicing with them, praying with them, and always leading them in the Jesus road. The family has lost a patient, kind and nobly ambitious father.

All our lives are richer because we knew Lucius. Our hearts are comforted in the knowledge that, *They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.*

INA SHAW.

<sup>1</sup>A detailed account of the life and work of Lucius Aitsan will appear in the special Indian number of the *Tidings* Department of Missions.



JANUARY. Ancient Peoples at New Tasks.

FEBRUARY. Industrial Missions on Baptist Mission Fields.

MARCH. Developing Self-support through Industrial Training.

### FEBRUARY TOPIC: INDUSTRIAL MISSIONS ON BAPTIST MISSION FIELDS

SONG SERVICE. SCRIPTURE READING. PRAYER.  
Glimpses of Industrial Training on Baptist Mission Fields:

- (a) At the Jorhat Christian Schools — Special pamphlet; also Chap. II in "The Gospel of Industry."
- (b) Reading "The Boy Who made the Joints Fit" — Lesson V in "Chinese Tails and Other Tales."
- (c) At the Jaro Industrial School — Chap. VI of "The Gospel of Industry."
- (d) Reading "The Littlest Policeman of All" — Lesson III in "Chinese Tails and Other Tales."

- (e) The Robber Tribes at Kavali — Chap. IV of "The Gospel of Industry."
- (f) Reading "Stop Thief" — Lesson VII in "Through the Eye of a Needle."

#### HYMN.

#### PRAYER.

Leaders of meetings should secure well in advance the program material for this topic as well as for the topic for March. Copies of the literature for the above topics can be secured from the Literature Department of the American Baptist Foreign Mission Society, Box 41, Boston, Mass., or from the Publication Department of the Woman's American Baptist Foreign Mission Society, 450 East 30th Street, Chicago, Ill.



ANSWERS WILL BE FOUND IN THIS ISSUE

1. "Justice and not—" Finish the sentence.
2. What amount was it decided to add to the specific budget?
3. If we should follow the Y. M. C. A. example, what should we do?
4. How many doughnuts did Nell give her doughboys?
5. What happened to the Baptist meeting house at Loup City?
6. "The Apportionment prays—" What?
7. What position had M. Lodsin when he was converted?
8. Name the French missionary pastor who has three boys in the United States army.
9. If a Japanese church receives 50 yen per month, how much does it get in our money?
10. What does South China Mission want of a business woman?
11. What is the Christian Center about which Blanche Parks writes?
12. How much are the Northern Baptists asked to raise immediately for stricken churches in France?
13. "Too much time cannot be spent—" complete the sentence.
14. What would be a great help to Mrs. Stedman?
15. "Our first impulse is—" What?
16. What is the sub-title of Program II in "Sisters-by-the-Day"?
17. How many of the Rangoon Baptist College students went into the war service?
18. What memorial would Indian Missionary Clouse like to place in the new church at Rainy Mountain?
19. Who won the first puzzle prize in October?
20. "May responsibilities be taken—" Finish the sentence.



### Rangoon Baptist College and the War

We have been constantly reminded during recent months of the services rendered by our colleges in America in connection with the great war. Rangoon Baptist College of Burma has also been making a unique contribution to the cause of world democracy. A tablet has been erected, with the names of students who have gone to the front, and at the present time the number exceeds forty names. Last year teachers and students contributed more than 1500 rupees, or more than \$500, to the Red Cross. A late issue of the Rangoon Baptist College *Argosy* describes the following special war service, held on a recent Sunday. It was one of the most impressive services held at the college in recent years:

The hall was elaborately decorated with British, American, French and Italian flags, and potted plants. The special guests of the occasion were two members of the staff and over thirty students who have been undergoing training in the I. D. F. during the past year. Several could not attend because of military duties calling them elsewhere, but the rest marched in under command of Mr. L. Htin Si, College Lecturer, the audience rising as they entered. The pastor, Professor Safford, presided and was supported by the principal, Dr. Gilmore, who read the Scriptures and offered prayer. Both wore their academic robes. The pastor preached on "God save the King," referring to the first recorded use of this acclamation when the prophet Samuel introduced to the Jewish people their new sovereign, King Saul. He pointed out that these short and simple words which possess such power to consecrate life and sweeten death mean first of all loyalty to a noble and worthy sovereign whose life we all admire. But loyalty requires other forms of expression also, and "God save the King" is a declaration or obligation to

support the Government heartily and in every way. It is incumbent upon all, women as well as men, students even more than others less fortunately situated. It means readiness to work, to fight, yes, even to die for the Empire. The second honor roll erected today, the first one being already filled, shows that the Baptist College is prepared to do its full part. These rolls now contain 46 names, with more soon to follow, and a star opposite one marks a life already sacrificed.

The offering for the day was devoted to the Khaki New Testament Fund for munition workers in England which is being raised in the Indian Empire under the Viceroy's patronage.

### Swatow Academy's War Contribution

**DEAR MISSIONS:** Four of us gone to Siberia! Dr. Newman, Mr. Hildreth, and now Messrs. Beath and Foster. A member of the English Presbyterian Mission whom I met on the street yesterday said our South China Mission is sacrificing too much. But our whole souls cry out against the injustice and the outrage of Germany's war on civilization. No distress from the burden we carry because of the share we are taking in winning victory for God's liberty and love can compare with that burden's life-filling inspiration.

Still it's hard! Mr. Foster was seemingly indispensable to our Academy teaching staff this fall. We have 135 earnest students enrolled already, and more to come. Students promptly back after the summer vacation, all work underway, but "bust" go the plans! Well, we try to remember that it's uncertain, war-time, and that, in this age of the air, we must expect bombs from a clear sky. However, we have not run as from frightfulness. Rather we are concentrating the more vigorously and are trying to make our one lives go for two. Mr. Page and I, with

Mrs. Page and Mrs. Capen and the Chinese teachers, are taking on double work. It is glorious thus to have even a little share in "Frank's" service at the front. We are feeling the glow, as also are the two vigorous spirited seniors who gladly answered Mr. Foster's appeal and promised to substitute for him by taking the full responsibility of putting the whole school through their setting-up exercises at half-past six every morning, and with only glory for remuneration! So pray for us that courageous faith fail not.

RANDALL T. CAPEN.

*Swatow, China, Sept. 21.*

#### Agnes Neilson Roach

News of the death of Mrs. E. B. Roach at Prome, Burma, on October 19, came as a sad blow to friends in America, coming as it did within a few days of the first anniversary of her marriage. For four years, as Miss Agnes Neilson, she had worked for the spreading of the Kingdom in Burma. Born in Scotland on June 8, 1886, she early came to America, where she was educated. She united with the East Milton Baptist Church in 1900. She received training for service at the Temple University, Philadelphia, and at Gordon Training School, Boston. She was also a student volunteer. In 1914 Miss Neilson was appointed to Rangoon, Burma, and left for the field from which she was never to return. From 1914 to 1917 she worked as an evangelist for Burmese women at the Rangoon station, until her marriage to Rev. E. B. Roach in October, 1917.

#### Some of the Students at Jorhat

Mrs. C. H. Tilden has some interesting things to say about the students at the new School of Bible Instruction at Jorhat, Assam. Of the first six students, four came from a race where there is no missionary or any form of Christian work. Here is her description of the material they have to work upon:

First comes Kheizie, an Angami man. Among this tribe we have had work for many years but no trained preachers. Kheizie speaks English and Assamese as well as his mother tongue and will take instruction in those two languages. Next is Hilching from the Kachs Nagas; the

people of this tribe are few but scattered and live on the very edge of British territory, beyond which no white man is allowed to go. Kiyevi, our third arrival, is a Sema from one of the largest tribes in those mountains and one of the bravest. Another little man looks at first as if he did not know much, but when he asks a question it is a wise one. He is a Kuki and his name is Nguljehin; his tribesmen are for the most part nomads. They are often very fierce and just now are engaged in a war against the government. One of our medical missionaries has joined the expedition sent against them and it is hoped that his ministrations will have a good influence in showing that the white man loves them and wishes to rule them justly. Nguljehin knows Assamese quite well and can understand considerable if the instruction is simple. The last man is a Nepali, belonging to a large tribe of fighting men commonly known as Gurkhas, who have made up a considerable part of the British army in India, and who have distinguished themselves already in the present great world war on the battlefields of Europe, Africa and Mesopotamia. He knows Assamese and Hindustani as well as his own language.

I must tell you a little bit about our royal students. They are from the Kamptis, who live on the northeastern border of Assam, not under British rule. They are Buddhists and their tribe is a branch of the Shan people, among whom we have missionaries in Burma. We have no missionaries among these Kamptis and there have never been any Christians among them. One of their Rajahs went to the political officer (whom we might call a governor) within British territory to ask advice about sending his son and three nephews to a school where they should get good training and be under good discipline. The governor sent them to the missionary in Sadiya. As a consequence, they came to Jorhat and are now living in the dormitory with our Christian boys, eating with them, playing with them, studying with them and working with them. The Rajah made no objection to their eating with the boys or working, which is rather remarkable. They go to Sunday school, but as yet have not attended any other service. We are hoping great things from their contact with Christians.

Remember to pray that we may improve the opportunity to make Christ known to an unenlightened people, and pray too for our Bible school and the men who attend it.

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The first Baptist student at Chengtu University to receive the degree of Bachelor of Arts has just been graduated. He plans to come to America for a course at the Rochester Theological Seminary, where he will train in preparation for Christian service among his own people.

## STATION SNAPSHOTS

### Burma

The results of the evangelistic campaign cannot yet be determined, but the gain in knowledge and enthusiasm among the Christians who participated is already evident. Including mission workers, evangelists and students who enlisted as volunteers, 368 gave their services toward this campaign, and 261 meetings were held over the field.

The college church of Rangoon Baptist College has completed its twenty-fifth year. More than 300 baptisms have been reported during this period. Five Sunday schools for children not connected with Baptist educational institutions are conducted by members of the student body and faculty. The student body is now undertaking one half the support of a missionary to the Shans of Burma. He is an alumnus of the college.

### China

Owing to the attractions offered by the new plant, the city school for boys at Suifu reports an attendance of 174 at its opening, a gain of 73 over last year. Twenty boys and four teachers live at the school, having come from homes in distant parts of the country, usually where there are mission outstations. The new playground in the rear of the school is very popular with the boys.

### South India

At the last Ramapatnam Seminary Commencement sixteen men and ten women were graduated, four women winning the highest places. Two prizes offered annually by Dr. Downie and Dr. Timpson for the best essays on theological subjects were awarded to two men students. The current term of the Seminary opened with a slightly reduced attendance from the preceding year, due to an increase in fees and a higher scholarship requirement.

The white cotton garments of the children at Donakonda industrial school are really handmade, and they have an interesting history: the cotton is raised on the mission farm, cultivated by the boys' agricultural class; the littler children pick over the cotton, removing the seeds; a cotton cleaner, who is a friend of the mission, prepares the material and makes it into rolls; then the cotton thread is spun out fine and white by the women of the Bible class, who are all widows with children to

care for; lastly, on such a loom as was used in Bible days, the thread is woven into good cotton cloth to be sewed for the children of the mission.

### Bengal-Orissa

Rev. John A. Howard, of Contai, Bengal, tried some evangelistic work in Nilpuri during the cold season, but left the place discouraged as the people seemed to grow more bitter. Going back after some weeks the bitterest man of all said he wanted Jesus as his Saviour and asked baptism. At Kalmatia on a beautiful moonlight night he baptized a young man and his wife, with the people on the shore singing praises to God. Five new members were later welcomed into the church. Then over seventy Santals gathered to witness the baptism of an elderly couple.

At Contai, Bengal, a young man, well educated and promising, was baptized recently. He had traveled to many Hindu sacred places, studied the various religions of India, and joined the Brahmo Somaj, but found no food for his hungry heart. Before a packed church, says Rev. John A. Howard, he told his life story and why he accepted Christ. The people listened over two hours to his experiences. He said, "I have tried to get peace at the shrines of India's religions but to no avail. In accepting Jesus as Saviour my heart has been filled with satisfying peace."



### Foreign Missionary Record

#### SAILINGS SINCE SEPTEMBER 23

The following missionaries have sailed for their respective fields on the several dates indicated:

From New York, Sept. 24, for Belgian Congo—Rev. and Mrs. S. E. Moon, Rev. and Mrs. W. E. Rodgers, Rev. and Mrs. John E. Geil, Dr. Catharine L. Mabie, Miss Edna Oden.

From San Francisco, October 7, Rev. and Mrs. A. J. Tuttle, Assam; Rev. and Mrs. L. C. Hylbert, and Rev. and Mrs. B. L. Baker, China; Rev. and Mrs. William Wynd and Rev. and Mrs. C. H. Ross, Japan.

From San Francisco, October 12, Miss Olive Hastings, Burma; Rev. and Mrs. C. R. Marsh and Miss Ella J. Draper, South India.

From San Francisco, October 14, Dr. A. H. Henderson, Miss Mary D. Thomas, Miss Emilie Lawrence, Mrs. J. H. Cope, and Rev. and Mrs. M. L. Streeter, Burma; Miss Marie A. Dowling and Prof. Fred C. and Mrs. Mabee, China.

From San Francisco, October 12, Rev. and Mrs. O. L. Swanson, Assam.

#### ARRIVALS

At San Francisco, August 13, Rev. and Mrs. F. K. Singiser of Rangoon, Burma.

At San Francisco, September 15, Mrs. W. F. Armstrong and Miss Kate Armstrong, of Rangoon, Burma.

At Rangoon, Burma, September 27, Mr. and Mrs. F. D. Phinney.

At Rangoon, Burma, November 12, Rev. and Mrs. W. E. Wiatt, Miss Mary Phillips, Rev. and Mrs. W. E. Witter, Miss May Nichols, Miss Ethel M. Stevenson.

## Charles A. Woody: An Appreciation

*FROM THE ADDRESS BY ALONZO M. PETTY, D.D., AT THE MEMORIAL SERVICE IN PORTLAND, OREGON*

"Know ye not that there is a prince and great man fallen this day in Israel?"

These words of David will find a strong and ready affirmative welling up in our hearts, as also throughout the whole Northern Baptist Convention, in substance, wherever the sad news of his passing has reached.

Dr. Woody's sympathies and endeavors were world-wide. His cosmopolitan character, however, was rooted and grown in the far West, and his life was colored with the soil and flavored with the customs of the land that produced him. Born in Oregon, reared on an Oregon farm, educated in a western college and a western university, at one time a public school teacher in the West, at another a pastor of western churches; substantially the founder and a longtime editor of the Coast denominational paper; for two decades Superintendent of the vast work done by the American Baptist Home Mission Society in the Pacific Division, requiring in travel over 40,000 miles a year coastwise, he has lived and moved and had his being in the West, and was stamped a Western man. He loved the West with an ever-constraining love, believed in it with an unbounded faith, and served it to the utmost limit of his might, and the West loved him with a peculiar love. It honored him with the greatest responsibilities of the Baptists, and their major leadership, and the Baptist institutions conferred on him their highest honorary degrees within their gift, and the hearts of the Baptist people of the Coast are moved by sorrow for his death.

He was great physically. His massive form, like Saul's, towered head and shoulders above his brethren, so that it mattered not in what group he found himself, he was the observed of all observers. His masterful physique was graced with even a more masterful mind; for he was an intellectual prince, and fully justified the characterization given to him in a prominent Eastern denominational paper, as the "Giant of the West."

He was spiritually great. Converted to Christ in early boyhood, consecrated straightway to the gospel ministry, with a lifetime of scrupulous care to make his life count in the widest possible range for the kingdom of God; a close student of the Holy Scripture, both in the English versions and the original languages; a man of constant and believing prayer, of self-compelling meekness, of trained poise and moderation, he grew to be a veritable spiritual oak, yet with a gentleness and fellowship among his brethren that might be likened to the clinging vine.

He was great as a preacher. His sermons were never surface-like, nor did they lend themselves to small themes; he delved deep into the Holy Scriptures, as he did also into human life and world trends; he preached sermons that swept in vision the Kingdom along before his hearers with a magnitude that filled the whole world

with the knowledge of the glory of the Lord. Who of us that have been privileged to hear his sermons on the great themes, "Man made in the image of God," "I am not ashamed of the Gospel of Christ," "God's love for the world as manifested in Christ," can ever get away, or desire to get away, from the impressions that we received.

But it was as a leader and administrator that he towered highest in greatness. It seems writ so plain that he who runs may read that he was raised up especially as a foundation builder for the Baptist denomination in this great and growing ever greater Pacific Coast region. John in his vision of the New Jerusalem saw the names of the Apostles all written in the foundations of that glorious city. It may be said with calm truthfulness that the name of Dr. Woody is written in all the Baptist foundations laid on this Coast in the last two decades. He was not only the administrative nexus of the Home Mission Society and the Coast Conventions, but had grown to be the last word adviser for the Northern Baptist Convention for all of its work on the Coast.

Here we all felt instinctively that no problem could present itself that he could not and would not point out to us the solution, and no denominational atmosphere could become so confused and darkened that he could not and would not show us how to clarify it.

But our hearts respond most tenderly to the fact that he was a prince and great man as a friend.

Though he would be the last man to say so, or permit it to be said of him, I can easily imagine that many times he must have felt among us like a grown-up among children — his experience took in so much more, his vision was so much broader in its outlook, and his penetration so much deeper than ours; but these things never changed his gracious bearing toward us, nor his spirit and attitude of being among us as one who loved us and served us and our loved ones.

His love for us and our homes grew out of the fact that underneath it he was such a prince and great man in his own home. Those of us who have been so much and so closely associated with him in travel, conference and convention, whose great privilege it was to talk over with him life as we meet it in its every-day compass, will cherish among our fondest memories of him his love and admiration for his own home, and his constant prayer and care for its happiness, not only while he was living but his provision for it after that day of which on rare occasions he spoke in undertones, when, having gone as far as he could, he must drop in the harness of service.

We have only touched the mountain peaks of his princeliness and greatness. We shall not see his like again soon; but our hearts thrill and our eyes fill as we stress with all the emphasis we have, but with a great loneliness in affirmation, truly "a prince and great man in Israel has fallen among us."

In connection with our Baptist War Commission, Dr. Woody rendered a service of great value which doubtless overtaxed his physical vitality. He was an ardent patriot and believer in the righteousness of our cause. He had charge of the Commission's work in the camps in the district north of San Francisco, and his work was as thorough in this as in his other lines of service. No tributes paid him exceed his merit. — Ed.]



### An Unofficial Missionary

BY C. S. DETWEILER

**A**BOUT a year ago there presented himself at my door in Rio Piedras, Porto Rico, an elderly American gentleman with a letter from Dr. C. L. White. He introduced himself as a Baptist brother from Concord, New Hampshire, who came to us at his own charges and wished to help in whatever way we could use him in Christian work. His wife had gone on to be with



DR. C. A. WOODY, D.D.

Home Mission Society's Superintendent on the Pacific Coast

the Lord one year before, and his children were grown up and doing for themselves. Although he had passed the three-score-and-ten mark, he was still hearty and vigorous, and he hoped that in Porto Rico he might be of some service to the cause of Christ. In his own home church he had always been active as an office-bearer and teacher in the Bible School, and he hoped that in some way he might continue to bear witness for Christ in Porto Rico.

Of course all of the work of our Mission is carried on in Spanish, and it was hardly to be expected that a man of his age could learn a new language. But in our churches there are young people who have learned some English in the public schools, and in Rio Piedras we have a Training School for Christian Workers, where some of the instruction is in English, and under these conditions a man with the grace of God in his heart might well make a useful place for himself. We invited him to take up his residence in Rio Piedras, and study the situation. It was not long before he had made himself indispensable to us. We had long thought that the young men who are being educated for the ministry should do something toward their own support and at the same time should learn that manual labor is honorable, but it had not been easy for us to find sufficient work for them of this kind. Mr. Tarleton, for this is the brother's name, proposed to us to capitalize his experience as a farmer, and get the boys to making a garden in a lot behind the Institute.

Now this may seem a simple matter to us of the north, but a vegetable garden in the north and one in Porto Rico are two very different propositions. In Porto Rico the ground is baked hard, and cannot be spaded, but has to be broken up by pickaxe. Also the soil is worn out and has to be built up with fertilizers; for several hundred years everything possible has been taken from the soil and until American methods were introduced noth-

ing had been done to restore it. Then there are the insects that must be combated, more in the tropics than elsewhere. Boys who live in the towns and wear shoes have never been accustomed to manual labor, and it was therefore no easy task to get them to wield the pick and hoe in the hot morning sun. Mr. Tarleton saw that the only way he could teach them was to labor with them. So this man of seventy-three years of age put a broad-brimmed straw hat upon his head and swung a pick alongside of the boys in making a garden. No one worked harder or longer than he. Of course they were rebellious against having to undertake that kind of work. They had come there to study for the ministry and not to learn agriculture, but no one could withstand the spirit and grit of their aged companion and instructor. Here was a veteran of the Civil War, a graduate of Brown University, one who after a long life of labor on the soil had earned the right to an honorable rest in his declining days, coming down to Porto Rico and anxious to do anything without pay or position of honor to help on the cause of Christ. When such a one talked to the boys, they listened. And when he accompanied us on some of our visits to the churches out over the Island, and gave his testimony through an interpreter, the people listened.

I hope you can understand the satisfaction that came into the heart of Mr. Tarleton when he told us that he could see a change in the attitude of these boys. They were learning to work. And it touched his heart more deeply when they began to show in their awkward way their appreciation of his companionship, and brought him simple presents after they had been on a visit to their homes.

Then having gotten the garden started, Mr. Tarleton undertook something else for us. He established in our Training School what we had never had before, a boarding department. Heretofore for lack of help in the management we had been compelled to send the boys out to board in the homes near by. Now under Mr. Tarleton's supervision we conduct our own boarding department.

It is now a year since he has been with us, and it is fitting that we should make

honorable mention of this servant of God, who after a long and useful life in his own country, is bearing fruit in his old age on a mission field.

#### A Plea for Rescue

The Baptist Church at Loup City, Nebraska, was burned to the ground in two hours' time on November 16. They had just finished rebuilding at cost of \$4,000; had put in new basement, carpets, pews, piano, etc. They did not save anything, not even a song-book. Everything is lost. Rev. J. L. Dunn has been pastor for five years, accomplished a large work, and has the respect of the entire community.

Rev. Earle D. Sims, our Nebraska missionary evangelist, says: "We must come to their rescue. I am here comforting and trying to encourage to rebuild at once."

#### Ombok

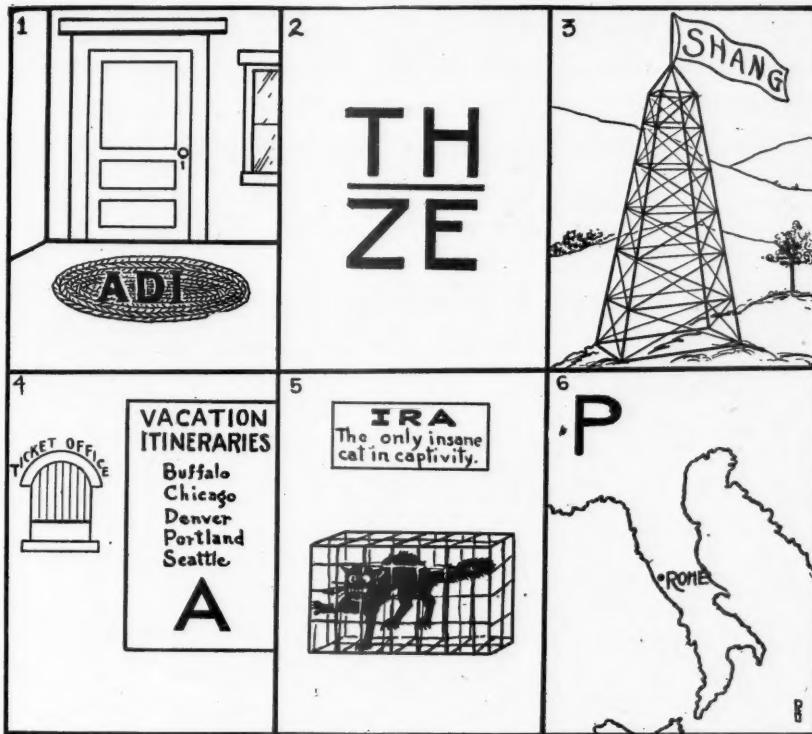
This is the Indian name of the wife of Deacon Bigtree, of the Rainy Mountain Kiowa Indian church, who died in November. Mrs. Bigtree was the first Kiowa to go forward for prayer in the first evangelistic meeting held among this people; was one of the first eight baptized, and a charter member of this church. All these years she has been true to her Saviour, and faithful in all the work of her church. In one meeting she said, "If all the white people and all the Indians should leave the Jesus Road I will never, never leave this good Road." She has never stepped back into any of the old sinful roads of her people. As she drew near to the bank of death's river, her husband heard her praying, "My God, I have suffered long, and if it be your will I desire to come up where you are and not suffer any more." In her early years a heathen, never having heard the name of Christ, on the warpath with her husband she heard the Good News, surrendered to Christ, entered this way, walked with Him here, now among the saints in light.

Would it not please the Master for some child of God to place in our new church a window in memory of this first convert to Christianity among the Kiowas?

H. H. Clouse.

## MISSIONS' PUZZLE PAGE

By William B. Lippard



### NO. 22. FOREIGN MISSION STATIONS

Each of the above pictures represents a mission station on some field of the American Baptist Foreign Mission Society. The names can be found in any recent issue of the Guide Book or in any Annual Report of the Society. Can you guess what they are? If you do not have a copy of the Annual Report, the Literature Department, Box 41, Boston, will gladly send you one in return for ten cents in stamps to cover cost of mailing.

#### WHAT WE OFFER

For a correct set of solutions and the best article not exceeding 150 words in length on the subject, "Foreign Missions and World Peace," a first prize will be given consisting of a missionary library of five books. For the second best article, with a correct set of solutions, Missions will give a well-known missionary book. For the third and fourth best articles with a correct set of solutions, Missions will give a year's subscription of the magazine. All solutions and articles must be mailed not later than February 15, 1919, to be eligible. Address Missions' Puzzle Page, 700 Ford Building, Boston, Mass.

#### ANSWERS TO PUZZLES IN DECEMBER NUMBER

- |                   |                   |
|-------------------|-------------------|
| 1. A. J. Weeks    | 4. M. L. Streeter |
| 2. A. E. Seagrave | 5. B. P. Cross    |
| 3. F. D. Phinney  | 6. W. Bushell     |

Except in the case of No. 5, the initials were not included in the pictures.

#### OCTOBER PRIZE WINNERS

1. Arthur D. Smaller, Surprise, Neb.
2. Hilda L. Olson, Providence, R. I.
3. H. L. Elsbree, Preston Hollow, N. Y.
4. Fannie Hopkins, Salem, Indiana.

#### HONORABLE MENTION

Alma G. Adams, Glendale, N. Y.; Mrs. Hattie Anderson, Waterford, Conn.; Nathana Clyde, Kansas City, Kans.; H. A. Cole, E. Akron, Ohio; Mrs. Fred R. Crissey, Springfield, Ill.; Mrs. E. W. Ellison, Willimantic, Conn.; Eloise Fowler, Somerville, N. J.; Mrs. H. W. Gillette, Binghamton, N. Y.; G. B. Hopkins, Red Oak, Ill.; Etta L. Jacobs, Brockton, Mass.; Alice Jones, Hiawatha, Kans.; Katherine Livy, Warrens, Wis.; Mildred Mattingly, Cumberland, Iowa; George Philbrick, South Boston, Mass.; Lillian Richards, Elwood, Ind.; G. D. Rowe, Milford, Mich.; Gladys Seelbinder, Appleton, N. Y.; W. A. Sharp, Eldorado, Kans.; Mrs. J. H. Tasker, Shamokin, Pa.; Frank C. Ward, Belleville, Kans.; Mrs. H. M. Washburn, Hartford, N. Y.; Goldie Wyse, Elwood, Ind.